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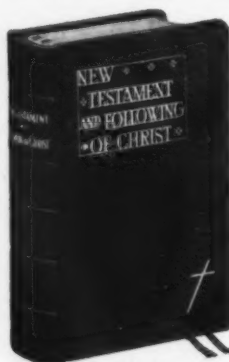
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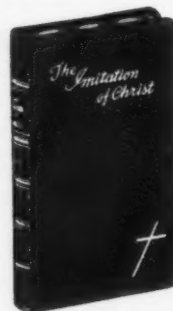
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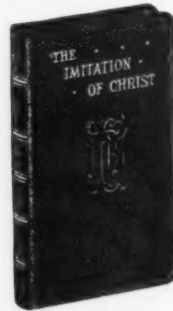
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## JOURNAL OF RELIGIOUS INSTRUCTION

Editor: REVEREND PAUL E. CAMPBELL, A.M., Litt. D., LL.D.  
5323 Penn Avenue, Pittsburgh, Pa.

Publisher: JOSEPH F. WAGNER, INC., 53 Park Place, New York 7, N. Y.

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SEPTEMBER, 1947

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THE CATHOLIC EDUCATOR is published monthly except July and August by Joseph F. Wagner, Inc. at 53 Park Place, New York 7, New York. Entered as second class matter April 6, 1943, at the Post Office at New York, New York, under the Act of March 3, 1879. Additional entry at Easton, Pennsylvania. The subscription price is \$3.00 per year; the price of single copies is 50 cents. Orders for less than a half-year will be charged at the single copy rate. Postage is prepaid by the publishers on all orders from the United States. Postage is charged extra for Canada and Foreign Countries.

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## Contributors to This Issue

### Sister Mary Clara

"Science in the Kindergarten" by Sister Mary Clara will be enjoyed by our readers just as much as her "Stories of God for Kindergarteners" with which they are familiar and which will be continued in this volume. Sister teaches in the kindergarten of the Riverside School at Riverside, Connecticut.

### Reverend Christopher E. Fullman, O.S.B.

Father Fullman of St. Vincent's Archabbey, teaches English at St. Vincent's Preparatory College, Latrobe, Pennsylvania. After teaching *Macbeth* for several years he put down in writing some of the material which he has gathered on the character. He believes that as many religious principles can be taught from the pages of literature as from religion texts. "The story of *Macbeth*," he finds, "is a most fascinating one, since it depicts the fall of a rather normal man from a position of honor to that of an arch-criminal. It is the story of a violated conscience, and the part bad counsel and ambition play in rotting the fabric of morality."

### Sister Mary Adolorata, O.S.M.

Sister Mary Adolorata, Order of the Servants of Mary, is a teacher in the Holy Name School, Omaha, Nebraska. Her article on "Courtesy" in this issue is the first of a series on what might be called the everyday virtues.

### S. George Santayana, M.A., M.Ed., Ph.D., LL.D.

Dr. Santayana has written and will continue to write articles on various phases of education for THE CATHOLIC EDUCATOR. He is a member of the Department of Education at St. Louis University. He was educated at Emerson College and Boston University, receiving his S.B. and M.A. from the latter. He studied also at Harvard (M.Ed.) and New York University (Ph.D.). He was professor of psychology, sociology and speech education at State Teachers' College, Whitewater, Wisconsin, served as attendance officer in New York City and conducted educational surveys in Ohio, West Virginia and Georgia. He was for several years professor of education and director of teachers' training at the College of St. Theresa, Winona, Minnesota. Two books on the Renaissance from his pen were widely reviewed by more than 125 newspapers and educational and scientific journals.

### Sister Mary Evangela, S.S.N.D.

Sister Evangela's article is Part II of "A Program of Christian Social Living," the first section of which appeared in



February, 1947. Some important questions are now asked and answered. Sister is community superior of the School Sisters of Notre Dame in the Schools of Pittsburgh, Altoona, Camden and the Archdiocese of Newark. She attended Notre Dame College in Baltimore and Duquesne University in Pittsburgh, receiving her B.S. in education and M.S. in education from the latter. She was principal of an elementary school in Pittsburgh from 1931 to 1941.

#### Brother Justus George, F.S.C.

Brother Justus George is continuing his studies in education at St. Mary's College, Winona, Minnesota, where he was educated and specialized in English, French and the social sciences. He was formerly instructor in the liturgy at the Christian Brother's House of Studies, Glencoe, Missouri. He has contributed to *America*, *Scholastic Editor*, *THE CATHOLIC EDUCATOR*, *The Language Teacher*, *The Religious Educator* and *La Salle Catechist*.

#### Sister Mary Philomene, O.S.F.

Sister Mary Philomene is a graduate of Creighton University, Omaha (A.B.), and received her B.Mus. degree from the Perfield School of Music in Chicago. At present she teaches English at Mount St. Claire Academy and College, Clinton, Iowa. Previously she taught high school Latin, English and music, as well as library science and dramatics. She was also a school principal. Sister writes educational articles, short stories, book reviews, editorials and poetry, and contributes fiction to various papers and magazines under the pen name of Eleanor Patterson. Her poem, *Hills of Sunny Iowa*, appeared in *Iowa Centennial Poetry Anthology* (1946). She has contributed to the *Catholic School Journal*, *The Queen's Work*, *American Childhood Magazine* and *The Catholic Messenger*.

#### Reverend Gilmore H. Guyot, C.M.

Father Guyot continues his interesting and helpful series on Biblical characters with a discussion of "Sara: The Princess." He is professor of Sacred Scripture at Kenrick Seminary, St. Louis, and of religion at Webster College, Webster Groves, Missouri.

#### Sister Noel Marie, C.S.J.

Sister Noel Marie, who discusses mathematics and religion in this issue, is professor of mathematics at the College of St. Rose, Albany, New York. Sister received her M.A. in mathematics from the Catholic University of America. She is editor of a book on algebra, and has contributed articles to *Ave Maria*, *Magnificat*, *Messenger of the Sacred Heart*, *The Queen's Work*, *Journal of Higher Education*, and *The Mathematics Teacher*. She is a member of the Mathematical Association of America and the National Council of Teachers of Mathematics.

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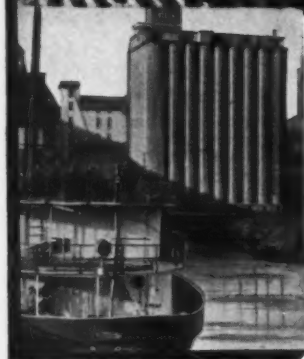
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# THE CATHOLIC EDUCATOR

## JOURNAL OF RELIGIOUS INSTRUCTION

### *New Volume—New Name*

"CONGRATULATIONS on the new name! I think it is excellent." These are the words of Bishop Mulloy of Covington on hearing that the JOURNAL OF RELIGIOUS INSTRUCTION would appear in September, 1947, in a new format and with a new title, THE CATHOLIC EDUCATOR. In this first number of the new volume we have endeavored to present a selection of articles that will make our purpose clear to the reader. Our change of title does not involve a break with the fine traditions built up over the period of seventeen years that the JOURNAL OF RELIGIOUS INSTRUCTION served as a medium for the exchange of ideas and experiences among teachers of religion. THE CATHOLIC EDUCATOR is successor in direct line and heir to the heritage of the JOURNAL. Despite the fact that our editorial policy never ruled out contributions from writers in fields other than religion, we have felt over the past several years that the limitations of our title restricted our appeal to teachers with a professional interest in the teaching of religion.

Every teacher in a Catholic school is a teacher of religion, for religion must be taught as a way of life; every subject in the Catholic school must be centered around the core-subject of religion, for every occupation, activity, and interest of the truly Christian man must accept the guidance of religious principles. This is part of our philosophy, but philosophy does not control the common concept of the scope of a magazine.

Our new title makes it clear that our scope is gradually expanding. We now openly profess to admit to our pages acceptable contributions in all fields of interest to Catholic teachers. By design we introduce articles that lack professional interest to the teacher of religion; THE CATHOLIC EDUCATOR in its entirety will give to this teacher of religion a background essential to the finest performance of his task. The instructor in primary catechism is a better instructor because of a knowledge of church history, a more effective teacher if she is acquainted with the best in the physical equipment of a primary classroom.

The reader will see many familiar names among our contributors. Sister Clara and Sister Helen Ann will continue their writing in the kindergarten field. Ready for publication in an early issue is an article on the origin and development of the kindergarten idea, from Kathleen McSweeney, of Pittsburgh, a veteran teacher of teachers of preschool children. Brother U. Alfred

continues to record his thinking about the formation of Christian teachers, while Brother Basil is growing in stature as the historian of Catholicity, past and present, in our great Southwest. Doctor Guyot's studies of characters of the Old Testament appeal strongly to the adult lay Catholic, as well as to priests and Catholic teachers who garner from them a fund of information as a background for the rich presentation of Bible history. Doctor Hritz, now a teacher at Notre Dame, writes on the place of Christian Latin literature in the Latin curriculum of today. This September issue carries Doctor Santayana's contribution on superior children; the author will later address himself to studies of the mentally retarded child, of juvenile delinquency, of the educational philosophy of Our Divine Saviour, and of the educational theories of Vittorino da Feltre and Enea Silvio de'Piccolomini (Pope Pius II).

These are old friends; their names and the names of many others familiar to the readers of the JOURNAL OF RELIGIOUS INSTRUCTION will find a place in THE CATHOLIC EDUCATOR from time to time. A writer well known in the field of education and in the rural life movement, the Most Reverend William T. Mulloy, formerly superintendent of schools in the diocese of Fargo, now Bishop of Covington, will contribute articles on vocation, on the parent in education, and on religion for the non-parish school child, of which the Bishop writes that "it is a pet hobby of mine." Monsignor Paul J. Glenn, author of a series of textbooks in philosophy, has agreed to give us a series of articles that could be called the layman's ethics. His facility in the use of examples from contemporary living will give this series a value for the very young student as well as for the teacher. Sister M. Adolorata, O.S.M., designs to write on the natural virtues in a way that will enable the teacher to supernaturalize them in the lives of her charges. Parents should find her writings of absorbing interest. Doctor T. F. Coakley, pastor of Sacred Heart, Pittsburgh, who has recently completed "the finest elementary school in the nation," tells school administrators the story of the best in school equipment, with frequent asides about architects and architecture. His first installment will appear in our November issue. Doctor David R. Dunigan, S.J., of Boston College Graduate School, plans a series on audio-visual aids with special attention to the purposes and

the results achieved in the radio work of which he has charge in Boston. Doctor Roger Albright, director of educational services, Motion Picture Association, has agreed to tell our readers of the marvelous developments in his field. The teacher of today must be aware of the exact value of audio and visual helps.

No educational review can ignore the subject of child health. We are fortunate in securing Doctor Thomas J. Quigley, superintendent of Catholic schools in Pittsburgh, for a series on this important objective in education. *Mens sana in corpore sano* is an adage as old as education; Doctor Quigley's treatment of physical health will open our columns to the equally absorbing topic of mental health. Readers of THE CATHOLIC EDUCATOR will welcome the first contribution of Father Christopher E. Fullman, O.S.B., of St. Vincent College, Latrobe. This eighteenth volume opens with his "Character Study of Macbeth." Doctor Hugh Graham appeared frequently in the pages of the JOURNAL OF RELIGIOUS INSTRUCTION. He will continue his series on the life and work of figures prominent in the story of Catholic education through the

centuries. His article on "Saint Patrick as an Historical Personage" is a rebuff to writers who speak lightly if not irreverently of the great apostle of Ireland, as if he were a semi-legendary figure. Doctor W. H. Russell, of the Catholic University, recalls a forgotten phase of the work of the poor man of Assisi in his "St. Francis and Democracy." Sister M. Esther, S.S.J., does the same service to the memory of St. Francis de Sales in her "A Challenge to Catholic Writers." Father T. C. Siekmann simplifies the great problem of guidance for the religion teacher, particularly in small high schools. Sister Mary Pius, Ad.P.P.S., gives practical direction in the developing of right attitudes in her "Religion and the Guidance Program." Father Stephen Anderl, author of *The Religious and Catholic Action*, offers as his thesis that Catholic Action is the responsibility of the school.

We have presented a mere sampling of the material that is now ready for publication. THE CATHOLIC EDUCATOR dedicates itself to the high purpose of its predecessor—forming the young according to the model of Christ, the Great Exemplar.

## *The Mission Field in Mississippi*

THE Bishop of Natchez, the Most Reverend Richard Oliver Gerow, D.D., sends an appeal from the heart of the Southern Home Missions. Fifty-three of the eighty-two counties in the state of Mississippi are without a resident priest; thirty-three counties do not have a Catholic church; sixty-seven counties lack Catholic education. Of Mississippi's total white and colored population, 2,183,796, only one in fifty is a Catholic. There are but 4,844 Catholics among Mississippi's Negro population of 1,009,718.

There is a bright side to the picture. In twenty-five years the Catholic population of Mississippi has grown from 30,704 to 43,858, an increase of 42%. During this period, despite the steady migration of Negro Catholics, the number of colored Catholics has increased 27%. Churches and priests and Catholic schools for colored and white have increased proportionately. Ninety-five priests serve fifty-seven parishes and fifty-nine outlying missions. Three religious communities devote themselves specially to work among the colored. Mississippi has 25 Catholic schools for white students and 14 for colored with a combined faculty of 228 sisters and 38 brothers, and a total enrollment of approximately 10,000 students.

Mississippi has over a million whites and a million Negroes who do not know the true Church of Christ. "The demands are tremendous," concludes Bishop Gerow, "and the resources of the diocese are infinitesimal by comparison."

Here is a fertile missionary field. The bishop directs his appeal to religious communities, to wealthy individuals, to Catholic societies, and to well-to-do parishes.

He admits that the diocese can offer only limited financial assistance to any individual project but he sees good that has been wrought through his two orphanages and his four hospitals. Those who wish to help may adopt one of the 53 counties in Mississippi without a resident priest.

The apostolic heart of Bishop Gerow is stirred by the plight of Bolivar County, for example, where there are only two Negro Catholics among 52,591 Negroes. Here is a field for missionary endeavor on a large scale. Flourishing parishes in our large cities could well support a small Negro parish in Mississippi as a missionary project. Catholics well endowed with this world's goods have here an opportunity to lay up treasure for themselves in the world to come where rust and moth do not consume nor do thieves break through and steal. Vigorous missionary societies will insure their own existence through adopting a permanent project under the advice of Bishop Gerow. Our annual collection for Negro and Indian missions is a help, here and elsewhere, but it is not adequate. In his brochure the Bishop of Mississippi says nothing about specific funds, but he invites all who can help to come and inspect at first hand some of the missionary possibilities.

The appeal of Bishop Gerow strikes home to the Catholic heart, to the heart of every disciple who knows that the Gospel of the Master has not yet been preached to every one of His creatures. It is a privilege to offer prayer and sacrifice, self and service, that the cross of Christ may cast a strong shadow over the State of Mississippi.



# Science in the Kindergarten

By SISTER MARY CLARA

*The Riverside Convent School, Riverside, Connecticut*

"ALL ye works of the Lord, bless the Lord: praise Him and exalt him above all forever" (Dan. 3, 57). This is our prayer, our purpose and our most cherished hope as we unfold to the little ones the beauties, the wonders and the purposefulness of God's magnificent creation. What spiritual wealth will come to him who sees in a glorious sunset a reflection of the beauty of God, who notes in the turn of the seasons the wisdom and omnipotence of God, and who gazes with prayerful reverence into the star-studded heavens contemplating the majesty and splendor of God. His divine providence and beneficence surround us as does the air we breathe. But, alas, like the air, it comes with such ease that we take it as our due, unthinkingly.

Reflection is a fading art in these days of speed and progress. Nature is beautiful only when it can be converted into material wealth or provide a temporary diversion from the factory or office. People tour the country to "get away from life." Actually, they are getting back to life. Nature is not something foreign to man. Neither is it his deadly enemy destined to ensnare him and distract him from his true purpose in life. The world was made, as St. Thomas tells us, in order that it might glorify God by reflecting His glory. By the world we mean the world of nature, of living creatures, and of inanimate beauty. We do not renounce this world but with the grace of Christ we discover it; we enjoy it; we gather it and ourselves up as part of it and offer it all to the praise and glory of its Creator.

## *The Child and Nature*

The young child is very close to nature. He responds unconsciously to the brightness of the sun, to the roguish capers of the wind and to the gentle pattering of the rain. He need never lose this touch with nature

if he is helped to understand it, to appreciate it, and to use it. Understanding nature brings him closer to nature's God. Appreciating nature leads him toward sharing the responsibility of protecting and conserving its many gifts. By using nature he brings fulfillment to the produce of the earth, to the beasts of the field, and finally to himself.

From first to last the child's contacts with nature come through his senses. He touches and experiences hot and cold, wet and dry, rough and smooth, hard and soft, round and flat. He smells and learns to distinguish flowers and foods. He sees and mentally notes light and dark, movement and stillness, color, size and contours. He hears and reacts to loud and soft, high and low, far and near. His native curiosity concerning this world about him functions very early in the child's life. It is, therefore, important that we give him the answers and lead him to new discoveries and to actual observation of God's creation while he is still "natural" and unspoiled by the "isms" that make utility and material possessions the ultimate end of all creation.

## *The Joy of Discovery*

The realm of science is rich and varied, and it draws upon all other subjects in the curriculum. There are no hard and fast rules set down as to the amount of information which the kindergartener must acquire. This will be determined to some extent by the previous experience of the children in the group and upon the facilities available within the local environment. Children of five are keenly alert to their environment and they are constantly learning and absorbing new ideas and new knowledge. Although the teacher can do little to change the environment of the neighborhood she can do much in the way of directing the interest of the children to bring new meaning to the same surroundings. There is almost no end to the number of things in which a five-year-old can be interested if

his attention is but drawn to them. Each new experience brings a greater comprehension of the world. Every child should have the joy of digging in the earth, planting seeds and watching their growth. If a garden is impractical, a window box may be used. To observe the green sprouts which grow from carrot tops and turnip tops placed in a dish of water is fascinating. What joy it is to hunt for wild flowers, to scuffle through dry leaves and to gather horse chestnuts or acorns for a chain, only a child of five can tell. All these experiences open up a world of unimagined wonder and limitless delight which will release the child from independence on artificial diversion as long as he stays close to nature and maintains a true reverence for all the works of the Lord.

#### *Science through the Months*

Great benefit is derived when nature's activities can be observed as they occur in the world about us. For this reason we study ice and snow during January and the seeds during April. An outline distributes the topics and the activities in a timely manner over the eight or nine months of the school year. Appended herewith is a sample outline for the month of October.

It is assumed that no one kindergarten could possibly introduce all these activities or even cover all the topics. Each may choose that material best suited to her group. As stated earlier in this paper, the purpose of the study of science in the kindergarten is not to supply the child with a vast fund of scientific knowledge; rather it is to keep vital the child's native curiosity about the wonders of creation, to foster the development of an esthetic appreciation of the world about him, and to help him to develop a consciousness of the divine plan and purpose of all creation.

#### SCIENCE THROUGH THE MONTHS

##### *October*

##### Preparation for winter

##### *Man's*

Discuss man's preparation for winter.

Heavier clothing is used. Blankets are put on

beds. Storm windows are put on. The furnace is cleaned.

Fuel is stored. The car is winterized.

Farmers gather in their harvest. Mothers preserve fruits and vegetables.

Gardens and plants are covered with dry leaves. Other plants are taken into the house and placed in pots.

##### *Animals'*

Discuss animals' preparation for winter.

Dogs, cats, and other domesticated animals grow heavier fur. Squirrels store food in their tree-homes.

Frogs, toads, turtles, and snakes hibernate.

Birds fly to warmer climate. Some birds stay here.

Some insects develop outside covering. Others lay eggs and die.

Plan to feed winter birds.

Scatter fruit seeds, dry berries, or bread crumbs. Tie suet to branches.

Gather cocoons.

Keep cool and moist during winter by sprinkling them occasionally.

Find caterpillars.

Put caterpillar in covered jar leaving some air space. Caterpillar will form cocoon and lie dormant during the winter. Moth will emerge in spring.

##### *Plants'*

Discuss plants' preparation for the winter.

Many flowering plants go to seed. The old flower dies but drops into the ground; a new flower is inside the seed.

Trees also have seeds. The sap from the trees goes down into the roots to stay for the winter. The leaves dry up and drop to the ground forming a covering for the seeds. Fruit trees have their seeds tucked inside the fruit.

Plants, like lilies and tulips, grow from bulbs. Each bulb blossoms but once and then must rest a long time before blossoming again.

Make an indoor garden.

Use window box or pots for plants.

Make vases out of carrots, beets, or turnips by cutting vegetable three inches from top, hollowing out center; invert and hang in sunlight. Keep water in hollowed space. Leaves will sprout from base and curl upward.



# A Character Study of Macbeth

By CHRISTOPHER E. FULLMAN, O.S.B.  
St. Vincent Archabbey, Latrobe, Pennsylvania

THE character of Macbeth is one far less complex than that of Hamlet, but it affords the student of ethics and morality some interesting opportunities for the analysis of human conduct. Hamlet wins our sympathy because of the fundamental righteousness of his position in a corrupt court. Macbeth, on the other hand, disgusts the normal reader and yet fascinates him as an example of the effects of crime on the human personality. Macbeth stands as one of the truly great characterizations of all literature because he is a case-study in the descent of a normal man to the level of the beast under the baleful influence of misdirected ambition and the lust for power. He has staked all to win power and glory, and loses miserably.<sup>1</sup>

In tracing the fall of Macbeth from a position of honor to one of utter failure and misery, we can discern three distinct stages, namely: first, we are told in the first part of the play that Macbeth is held in high esteem by those who know him; second, he embarks upon his career of crime with the murder of Duncan; third, he embraces a life of bestial criminality after he has secured the "golden round." We shall study this evolution of Macbeth's character in detail in the remaining portion of this paper.

## I. "Brave Macbeth"

The second edition of Holinshed's *Chronicles* (1587) describes Macbeth as "somewhat cruell of nature," but Shakespeare did not hesitate to take liberties with his source since "he was writing a tragedy and not a 'history.'"<sup>2</sup> He aims to make more dramatic the contrast between the Macbeth of Act I, ii, and the Macbeth described in Act IV, iii, by Malcolm as "smacking of every sin that has a name." Writing in the Stratford

Town edition, Robert Bridges describes Shakespeare's aim thus:

Having found a story the actions of which were suitable, Shakespeare adopted them very much as they were, but *remade the character of the actor*. In the original story the actor would be known and judged by his actions. This Shakespeare *reverses* by first introducing his hero as a man *superior to his actions*; his art being to create a kind of contrast between the two, which has, of course, no existence in the original tale. . . ." (Italics mine.)<sup>3</sup>

Accordingly Shakespeare introduces Macbeth to us in Scene ii as a brave soldier who has won the admiration of his army, the praise of Malcolm, and the commendation of the king. No blot stains his record, and he stands forth as a nobleman and warrior preëminent among his fellows. The stage is set for the enactment of the tragedy.

## First Indication of Flaw in Character

It is in Scene iii that we get the first indication that Macbeth has a serious flaw in his character. When the witches hail him as one that shall "be king hereafter," Macbeth starts nervously. Have the witches touched on a secret ambition which he has nurtured in his inmost self for some time? Shakespeare seems to want us to conclude so, for a few lines farther on, Macbeth muses to himself:

Glamis, and Thane of Cawdor!  
The greatest is behind.

And again:

Two truths are told,  
As happy prologues to the swelling act  
Of the imperial theme.

But the most damaging evidence that Macbeth is ambitious in the extreme comes in lines 134-141:

<sup>3</sup> Quoted by Elmer Edgar Stoll in *Shakespeare Studies* (New York, 1927), p. 90.

<sup>1</sup> Georg Brandes, *William Shakespeare* (New York, 1933), p. 431.  
<sup>2</sup> George Lyman Kittredge, *Sixteen Plays of Shakespeare* (New York, 1946), p. 855.

... why do I yield to that suggestion  
Whose horrid image doth unfix my hair  
And make my seated heart knock at my ribs,  
Against the use of nature? Present fears  
Are less than horrible imaginings.  
My thought, whose murder yet is but fantastical,  
Shakes so my single state of man that function  
Is smother'd in surmise and nothing is  
But what is not.

Shakespeare has thus far portrayed Macbeth as a man in whom are many admirable qualities and one great defect, namely, ambition. He has planted the most important seed of the plot which will later grow to maturity in the tyrant and arch-murderer which Macbeth eventually becomes.

## II. Murder and Remorse

When Macbeth arrives at Inverness, Lady Macbeth has already anticipated Macbeth's inmost thoughts and has decided on the murder of Duncan.

The raven himself is hoarse  
That croaks the fatal entrance of Duncan  
Under my battlements.

She is fully aware of his native abhorrence of so terrible a deed, but she determines to stir up his ambition to the point where he will not shrink from the bloody act. Many authors attribute Macbeth's indecision and vacillation to a fundamental weakness of character. Schücking speaks of "the general weakness of Macbeth's character,"<sup>4</sup> and states that "like all weak characters Macbeth is a liar. Therefore when Banquo immediately before the murder scene reminds him of the three weird sisters, he replies, disagreeably moved by this thought at this moment: 'I think not of them'" (II, i, 21).<sup>5</sup> Lady Macbeth must, indeed, pour her spirits in his ear and chastise him with the valor of her tongue. She tells him to "put this night's great business into my dispatch," and when he recoils from the murder in scene vii, she taunts him with accusations of cowardice. This is her last and most effective weapon, and Macbeth is now like putty in her hands. Commenting on Macbeth's fear of failure, Schücking says:

Macbeth is a lion on the field of battle; open and visible dangers leave him unmoved. But this is not incompatible with the fact that, at heart, he is greatly dependent on other people, is always a prey to fear, and feels himself helpless in every moral conflict into which his actions lead him.<sup>6</sup>

Lady Macbeth is the dominant figure in the first stages of Macbeth's moral decay. But it is interesting to note that she does not hold the stage very long. She starts her husband on the road to ruin, but he must tread the bitter path henceforth without her moral backing. She is not the iron-nerved vixen we may be led to believe she is, and when she faints after

the discovery of the murder, we realize that "she has overestimated her nervous energy." Adams says:

The swoon clearly marks the turning point in her career. From this time on she is a different sort of person—no longer aggressive, no longer initiating action, no longer directing affairs, no longer the dynamic force in the plot. Her weaker nature is broken in the first great test, and she rapidly fades out of the picture.<sup>7</sup>

Macbeth has already begun to feel the troubling power of his own imagination. Before the murder he sees the dagger before him; after the murder he hears a voice crying: "Sleep no more! Macbeth doth murder sleep." At the royal banquet Banquo's ghost terrifies him, and he can find no peace from the hallucinations which are the figments of his own tortured mind.

## Macbeth's Moral Sense

At this point it may not be out of place to comment on Macbeth's moral sense. Is he filled with remorse and regret for his deed? Is he troubled by the prickings of a violated conscience? According to Schücking, "conscience (*i.e.*, the moral reaction of a person against the motives of his own conduct) speaks only with a very small voice in Macbeth's bosom."<sup>8</sup> But Adams says that the real cause of Macbeth's sufferings is "the inner working of conscience."<sup>9</sup> Bradley agrees with Adams when he identifies Banquo's ghost with Macbeth's "half-murdered conscience."<sup>10</sup> Perhaps these men have conflicting ideas of conscience, but if we analyze Macbeth's feelings as evidenced in his statements, we see that he does not regret his deeds as evil in themselves and offensive to God, but rather as productive of mental anguish. On the very threshold of the murder, he hesitates not so much because he owes loyalty to the king, but rather because "in these cases we still have judgment here; that we but teach bloody instructions, which being taught return to plague the inventor." In other words, he, too, may suffer a like fate even after he has the crown securely in his grasp. Hence we may conclude that once Macbeth has succumbed to the impulse of his ambition, he quickly sets aside any honorable scruples which remain and shrewdly calculates the material advantages or disadvantages of his crime.

The murder of Duncan is but the prelude to Macbeth's complete moral collapse. For he sees that he will be able to have full security only when he has eliminated every possible threat to his possession of the crown. He thinks, too, that by launching a campaign of blood he will be able to rid his mind of the "scorpions" which torture him incessantly. To

<sup>7</sup> Kittredge, *op. cit.*, p. 858.

<sup>8</sup> Joseph Quincy Adams, *Commentary on Macbeth* (New York, 1931), p. 178.

<sup>9</sup> Schücking, *op. cit.*, p. 71.

<sup>10</sup> Adams, *op. cit.*, p. 200.

<sup>11</sup> A. C. Bradley, *Shakespearean Tragedy—Lectures on Hamlet, Othello, King Lear, Macbeth* (London, 1937), p. 361.

<sup>4</sup> Levin L. Schücking, *Character Problems in Shakespeare's Plays* (London, 1922), p. 81.

<sup>5</sup> *Ibid.*, p. 77.

<sup>6</sup> *Ibid.*, p. 75.



Lady Macbeth, herself unable to find surcease of remorse through sleep, he says:

Come, we'll to sleep. My strange and self-abuse  
Is the initiate fear that wants hard use:  
We are yet but young in deed.

### III. The Confirmed Criminal

Having murdered Duncan and Banquo, Macbeth realizes that for him there can be no turning back.

I am in blood  
Stepp'd in so far that, should I wade no more,  
Returning were as tedious as go o'er.

From this point on, Shakespeare adheres closely to Holinshed's picture of the murderous tyrant. The following passage from the *Chronicles* reveals how accurately Shakespeare depicts Macbeth's historical villainy:

But to returne vnto Makbeth, in continuing the historie, and to begin where I left, ye shall vnderstand that after the contriued slaughter of Banquho, nothing prospered with the foresaid Makbeth: for in manner euerie man began to doubt his owne life, and durst vnneth appeare in the kings presence; and euen as there were manie that stood in feare of him so likewise stood he in feare of manie, in such sort that he began to make those awaie by one surmised cauillation or other, whome he thought most able to worke him anie displeasure.

At length he found such sweetnesse by putting his nobles thus to death, that his earnest thirst after blood in this behalfe might in no wise be satisfied. . . .<sup>12</sup>

Macbeth launches his bloody purge of real and suspected opponents with the slaughter of Macduff's wife and children. The first apparition conjured up by the witches has warned him to beware Macduff, and he determines to rid himself of that foe without delay. No longer is he the hesitating, undecided figure we knew in Act I, vii. He has determined to rid himself not only of dangerous opposition but also of the "terrible images" and "scorpions" which he attributes to the fact that he is just a beginner in crime. "We are yet but young in deed," he tells Lady Macbeth, and he thinks that he must toughen himself by riding roughshod over his inner feelings. From the murder of Macduff's family he goes on in the mad pursuit of crime. He rushes from one crime to another in a desperate attempt to destroy his better self. "In short, he commits moral suicide."<sup>13</sup> He completely rejects all noble impulses, and henceforth he is changed into a fiend so cruel and heartless that "not in the legions of horrid hell can come a devil more damn'd in evils." Up to the present moment he has been successful in all his schemes. "His first great crime was perfectly concealed, his position on the throne

was secure, and the noblemen of the realm were loyal and even friendly. But from now on, everything goes against him. His friends desert him, the noblemen fall away from him, and the people rise in revolt."<sup>14</sup>

The picture which Shakespeare paints of Macbeth the pitiless tyrant fills us with contempt for the man whom we have been led to admire in Act I, and with whom we can sympathize to some extent even after the murder of Duncan. We can make no extenuating pleas for one through whose ruthlessness it came to be that

Each new morn,  
New widows howl; new orphans cry; new sorrows  
Strike heaven on the face.

With deft skill the dramatist sways our feelings till we, too, are ready to join the forces of Malcolm and Macduff as they approach the battlements of Dunsinane. We see Macbeth as a man confirmed in crime and one who will resist fiercely to the last. "At least we'll die with harness on our back!" he shouts defiantly even though he realizes that his life's sands are ebbing fast.

### Macbeth Not Utterly Contemptible

But Shakespeare does not leave us with a mental impression of Macbeth as an utterly contemptible man. Once he has demonstrated the depths to which Macbeth's ambition has driven him, he begins to soften the hard lines of the portrait and Macbeth's character emerges as one which, despite its many terrible defects, does not merit our complete contempt. He dies the honorable death of a soldier, at least.

Shakespeare obviously intended to represent Macbeth as a man whose essential nobility shines through even when he is engaged in the most unworthy schemes. "He descends from the light a fearful example of a noble mind, depraved by yielding to the tempter; a terrible evidence of the fires of hell lighted in the breast of a living man by his own act."<sup>15</sup> Despite Malcolm's statement to the contrary, Macbeth is no butcher. He speaks in words of majestic dignity right down to the bitter end. He has tasted the lees of life and realizes all too late that he has followed a false and foolish path. Hazelton Spencer says: "Even after he embarks on his career of crime, he is no case-hardened brute: to the last his agonized utterances repeatedly emphasize his exceptional sensitiveness, his awareness of his own wickedness, and even the recognition of the enormity of the hideous wrongs he inflicts on his victims. Goaded on by ambition, he chooses the wrong course. . . . Macbeth is a normal man, not a thug. . . . In the fourth and fifth acts Shakespeare adroitly detaches our sympathy sufficiently to align us on Malcolm's side, but not suffi-

<sup>12</sup> Quoted from the second edition of Holinshed's *Chronicles* (1587) in the Appendix of *A New Variorum Edition of Shakespeare*, edited by Horace Howard Furness (Philadelphia, 1878), Vol. II, p. 366.

<sup>13</sup> Joseph Quincy Adams, *op. cit.*, p. 200.

<sup>14</sup> *Ibid.*, p. 201.

<sup>15</sup> John Charles Bucknill, *The Psychology of Shakespeare* (London, 1859), p. 26.

ciently to make us gloat over the hero-villain's dreadful collapse."<sup>16</sup>

Macbeth tells us in unmistakable terms that "crime does not pay." The moral of the play sticks out in every act, and we do not leave the study of Macbeth's character with the feeling of one who has been "slumming." It points up a lesson for the reader or spectator. In this regard Bradley says in his *Shakespearean Tragedy*:

*Macbeth* leaves on most readers a profound impression of the misery of a guilty conscience and the retribution of crime. And the strength of this impression is one of the reasons why the tragedy is admired by readers who shrink from *Othello* and are made unhappy by *Lear*. But what Shakespeare felt even more deeply, when he wrote this play, was the *incalculability* of evil,—that in meddling with it human beings do they know not what. The soul, he seems to feel, is a thing of such inconceivable depth, complexity, and delicacy, that when you introduce into it, or suffer to develop in it, any change, and particularly the change called evil, you can form only the vaguest idea of the reaction you will provoke. All you can be sure of is that it will not be what you expected and that you cannot possibly escape it.<sup>17</sup>

### Conclusion

To sum up, Macbeth is the intensely moving drama of a normal man's fall from the paths of virtue to the depths of crime. It is the tale of a hero who turns villain through succumbing to the relentless driving power of ambition. And yet the hero-villain's better nature refuses to be completely subdued even though Macbeth tries to drown his remorse in a sea of blood. As David Patrick puts it:

In the hero there is a peculiar mingling of covetous ambition and reckless physical courage, with a highly developed imaginative faculty which lends his utterance in the catastrophe a weird splendour

of phrase at the same time it invests it with a strange aloofness of feeling.<sup>18</sup>

Macbeth merits our respect, our contempt, and our pity as we witness him descending from one rung of the moral ladder to another, and another, and all the while consciously or unconsciously glancing upward at the high place from which he has fallen as he reacts to the maddening torments of a conscience which refuses to be silenced.

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<sup>18</sup> "Macbeth" in *Chambers' Cyclopaedia of English Literature*. (A historical, critical, and biographical survey of authors in the English tongue from the earliest times to the present day with specimens of their writings.) Three vol. ed. by David Patrick, LL.D. (Philadelphia, 1902), I, p. 370.

<sup>16</sup> Hazelton Spencer, *The Art and Life of William Shakespeare* (New York, 1940), p. 336.

<sup>17</sup> Bradley, *op. cit.*, p. 386.



# Courtesy

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**T**HERE are very few religious teachers who would admit with sincerity that they are failing to teach courtesy in the classroom. From the time a child comes under the guidance of a Sister during those early formative days in kindergarten and first grade to the last days it is under the influence of Catholic school training, much emphasis is laid on this matter of courtesy. Yet can we really claim that the result of our courtesy training lives up to expectation?

Perhaps this may be discounted on the premise that expectations are usually greater than results. This would be merely side-stepping an issue that must be faced. Another way to step aside from the point in question would be by the method of comparison: to say that Catholic school children are more courteous than the general run of American youngsters. True though we feel such a statement to be, the measuring stick would not show a very high record by this comparison.

Courtesy seems to have been relegated to the position occupied by a horse and carriage in this air-borne age. Though we may congratulate ourselves on the greater display of courteous attentions on the part of children trained in Catholic schools, we cannot give ourselves a pat on the back or throw bouquets to our teaching when we consider what should be in comparison with what actually is.

## *Trouble May Be in Practice of Courtesy*

If you have ever considered the matter of teaching courtesy, have you ever thought that the trouble lies perhaps, not in our teaching methods but rather in our own practice of courtesy? Example is the greatest teacher; of that there can be no dispute. The example we religious teachers present to our pupils, with the stamp of our own copyright, might not measure up to

the standards of Christian courtesy. Certainly the matter is worthy of consideration, and we all must recognize with true humility that a check-up is profitable both for those who need it and for those who do not. If we come under the classification of those whose example of courtesy rates one hundred per cent, then it will serve to keep us on the heights. However, if we are members of Grades B and C, we need a check-up to motivate us to the practice of Christian courtesy in our own lives in order that we may become the beacon light to guide the way for others to follow.

As religious, one of the greatest failings in the matter of real courtesy is found in interrupting. "But," you may say, "I do not break into a conversation. I wait until the one who is speaking has finished what she is saying." Are you sure of that? There is a rule in every religious organization known as the rule of silence. It has a definite reason for existing: to enable the religious the better to practice recollection. Recollection is nothing more than attention to God! How many times do we interrupt the conversation between God and the soul, between the soul and God! It is food for thought.

Then, of course, there is another angle to the same question. Did you ever try to speak to someone who would not let you "get in a word edgewise?" That is section two of our first point. We, who fail to observe the all-important rule of religious silence, are giving God no chance to get in a word to us. Just how do we suppose He feels about it? We can probably best answer that question by asking ourselves how we should feel under similar circumstances. It is just something else to think about.

## *Prayer and Thanks to God*

Going on further in our check-up on courtesy, there is that all-important matter of prayer. We sometimes wonder why our prayers go unanswered. There is a

possibility that while we are petitioning Christ for a favor, our attention is not centered on Him, but rather wandering out over our multitudinous activities that perforce beset religious teachers. When anyone asks us for something, we like him to speak *to* us, not *at* us. Why is it that we feel it unnecessary to accord to Christ the simple courtesy which we demand that others accord to us? Strange as it may seem, the situation is a true one. We fasten our attention on the matters that seem to concern us in the classroom while we try to ask God for something that is really more important in the chapel! We are not being courteous to Christ, we are failing to live up to our teachings in our own lives. How, then, can we hope to transfer to the children in our charge what we actually do not possess ourselves? We can give only what we have.

Finally, as a last point, how often do we say "Thank You" to God for a favor received? This is really a most important point to consider. Everything we have, we know, we receive from God. A sunny day is given us when we have planned something that requires sunshine. A project we have planned and worked on goes through with only a minimum amount of difficulty and effort. A special grace for which we have prayed either for ourselves or for others has been granted. All are gifts from God. Perhaps a casual "Thanks be to God" without any pressure of thought behind it is dashed off; perhaps no recognition whatever is given to the Giver of all good things; are we in truth giving thanks to God for His goodness?

#### *God's Gifts and Goodness*

In the greater and more important affairs of our life, we go to Christ and ask Him for help. This help, when received for something we have thought im-

portant, sometimes is acknowledged. That is due to the fact that it was something big in our lives, or at least we considered it big. But the things that to our minds seem great and important come infrequently to most of us, yet we are all incessantly receiving good from God. The minute affairs of our everyday life are gifts from God. Just little things they may seem to us, yet they merit acknowledgment. Just little things they seem to us, yet they give proof that God is thinking of us. In return, are we not a bit callous and discourteous if we ignore God?

Oh, how good God is to us, how good is He in particular to His spoiled children, we who live in the intimacy of religion with Him! As in all things, when we become accustomed to them, we forget to recognize that they are gifts, and that they are freely bestowed upon us, not through any merit on our part, but through the generous love of our God.

It is not easy to remember to say "Thank You" for so many gifts as we receive from Christ, yet it is to be believed that we should please the heart of our Lover Infinite if we would make it a practice to thank Him frequently. Actually our lives should be lives of continuous thanksgiving. In practice they are not. We have failed Christ often, have failed to live up to the expectations He has of us, and have failed to show Him the courtesy we expect others to show us.

This may seem rather a strange way to analyze our failure to teach courtesy to youngsters in a manner that will carry over into their lives, yet it possibly has more practical suggestions than if we were to itemize the usual list of courtesy training habits to be inculcated in children. Let us try to be courteous to Christ in order that we may teach children to be courteous to the Christ in others.

## Hope

In the heart of the genuine Christian there lives the only force on earth that can shed light on this darkling world. That force is the virtue of hope. On the wall of the Catacombs you can see represented the symbol of the force that conquered all the despair of pagan Rome and all the devilry of the Roman governors—that symbol was the anchor. Even in pagan times, the anchor was a symbol of hope because it was the last refuge and resource of a storm-tossed sailor. The symbol lent itself readily to baptism for a Christian usage. Everything else may be lost but the Christian can still retain hope. When Pandora managed to replace the lid on the box of plagues, she found that only one thing was left—the virtue of hope. But when we have hope, we have more than enough.

The pessimist of our time is simply the man who has

thrust religion out of his life. Surely, without God "brief and powerless is man's life; on him and all his race the slow, sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way..." But with God, life becomes a vale of tears here but hereafter eternal happiness.

The preacher who tells his audience to live their lives against the abiding golden background of Heaven is doing his share to counteract this fearful menace of pessimism. The future, with the hot breath of Communism upon us, is not too pleasant in prospect. In all the gathering gloom there is one ray of light—the light that shines down upon this world from above. *Sursum corda*.—JOHN B. SHEERIN, C.S.P., in *The Homiletic and Pastoral Review*, August, 1947, p. 877.



# Superior Children

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IN school and society today the gifted child is undoubtedly the most envied and the most precious of our national resources.<sup>1</sup> It was formerly believed and many still do believe that at the beginning of life all children of the nation were equally well endowed with capacities for learning. Psychologists have learned that there is a coherence of capabilities in persons, so that one who is above average in one performance is able to surpass the average in most other performances. In the nineteenth century there were no quantitative methods of measuring intelligence. Modern approach consists of intelligence quotient which is the ratio of birthday age to intellectual development.

The gifted child is one who possesses such a high measure of competency that he is able to learn more than the prescribed curriculum within a definite period under certain conditions. A gifted child is described and classified according to his capacity, ability, and talent. Capacity represents innate, undeveloped power, or the potentiality of an individual determined by natural endowment. Ability is his actual power to perform and to achieve. Special abilities refer to particular types of performances in which the individual excels. Talent may characterize both capacity and ability; and in the superior child his talents exceed the norm of everyday activity. A child of this kind possesses intelligence, high achievement, good health, and the ability to associate with others socially. Such a child is of infinite worth in the development of progressive human society.

A child of exceptional ability will show his departure from the ordinary first through the delicacy of sense perception and discrimination, then by accuracy of muscular coordination, and in the highest reaches by

ability for abstract thinking and critical reaction to suggestions that come to him.

## *Diagnosis of Superior Child Should Begin Early*

The diagnosis of a superior child should begin early, so that his educational and social training may be adjusted before improper habits have had time to form. Psychological tests should be given as soon as he enters school and at regular intervals thereafter in order to check his progress and development. The use of the intelligence test has been quite successful in discovering the superior child by translating high measures of intelligence and achievement into mental age. The following classification according to Terman will illustrate: a child whose intelligence quotient ranges from 110 to 119 should be designated as bright; one from 120 to 129, very bright; and one above 130 should be regarded as a genius or near genius. This designation is widely used in American educational circles today. It can easily be seen by the foregoing that there exist different levels of gifted children.

Survey tests have also been devised for the evolution of a pupil's performance, particularly mental abilities and traits. These are commonly known as educational and achievement tests. There appear two forms under the educational instruments, namely: (1) general diagnosis, and (2) analytical testing. General diagnosis is used to secure general knowledge concerning the educational status of the child and is used also for eliciting comparative information regarding him and the group to which he belongs. A general achievement test is used to accomplish this type of diagnosis. It secures a general measure of the child's ability.

The other form, analytical testing, is designed to discover the specific aspects of the child's deficiency (which are characteristically absent in the gifted child) in the varied subjects that are taught. In this way, measurement can be made with standard educational tests,

<sup>1</sup> Harvey Zorbaugh, "Priorities for Prodigies," *The Education Digest* (May, 1942).

and by them a pupil's ability in school subjects can be ascertained with a high degree of accuracy. Specific skills are revealed and the phases of the subject matter that have been mastered, or not mastered, are revealed.

The results of standardized tests, while important in checking the average and the below-average child, are essential also in the checking of the child whose ability is high and whose native capacities are apparently superior. Special mental tests have been constructed for language resourcefulness, memory, motor learning, mechanical ability, construction ability, imagination, and reasoning. These help to discover special traits in the superior child.

#### *Parentage and Heredity*

Statistics show that 70 per cent of the most highly successful, superiorly gifted children came from fathers who belonged to the professional or business classes; e.g., college graduates; 23 per cent from farmers; 6 per cent from skilled or semi-skilled laborers, and 0.4 per cent from unskilled laborers. Thus it is seen that parentage is important and must be considered. An overwhelming majority of illustrious persons have had fathers who were far above the average in social or economic conditions—nobles, professional men, or those successful in commerce. Very few children of manual workers become eminent in a high degree, either in old settled countries or in the United States. The city produces many more gifted than the country. Education and opportunity are the principal determinants of achievement, since nearly all great men have been born in comfortable homes, of parents in superior circumstances. Able parents create both good living conditions and superior children.

Biometrical statistics give evidence that members of the same family tend to be more intellectually similar than persons selected at random. There is a marked resemblance between brothers and sisters in mental tests and still more between twins. Sir Francis Galton in the nineteenth century was the first to break ground in this field of biometrical statistics. He studied the biographies of 977 eminent men in science, literature, politics, religion, and art, ranking each man as the best in four thousand of the general population. He found that each had a far greater number of eminent relatives than had the average man. He proposed that ability and genius was a matter of inheritance accounted for by biometry. A distinguishing trait, he thought, was conceded to be in the family group and was a matter of heredity rather than the environmental training. Galton compared parents and children in certain physical and mental traits and found as great resemblances in the mental traits as in the physical factors.

Biological and psychological factors in heredity are processes by which traits and capacities of an organism are derived from and determined by ancestral germ-plasma. Human beings inherit their characteristics

through both parents from a germ-plasm which is continuous generation after generation. It is easily understood why a mediocre father may have a gifted son; why the children of the same parents are not alike; why resemblance becomes less and less as degrees of kinship become more and more remote.

A child's heredity is relatively fixed at the time of his conception. With environment, the psychological consideration of giftedness takes its initial form. It is then natural to suppose that the cause of exceptional mental ability is, in the vast majority of cases, due to superior hereditary endowment developed adequately by an effective environment. A study of the family histories of gifted children always reveals a preponderance of superior parentage and eminent relatives whose lives have sympathetically unfolded in a suitable social atmosphere.

Heritage expresses the innate equipment of the individual. It is what he is in terms of nature and basic capacity; what he makes of it by education and training. As we have shown in the preceding paragraphs what place the parents play in mental superiority, it is unnecessary to repeat. Chatterton-Hill<sup>2</sup> had divided heredity into three classes. The first is composed of offspring who are superior in organization to their parents; the second consists of those who remain on the same level as parents; while the third class is composed of those whose organization is inferior, retrogressive, and defective. The first class is the one we are interested in in this particular case—the superior child.

#### *Laws of Ancestral Inheritance*

Galton<sup>3</sup> introduced his "law of ancestral inheritance, which consists of the following: one-half the individual's heritage comes from the two parents or one-fourth from each parent; one-fourth from the four grandparents; one-eighth from the eight great-grandparents, and so on.

Pearson's "law of ancestral heredity" determined the correlations between children and parents at about 0.50; grandparents 0.33; and great-grandparents 0.22. He mentions that hereditary influence declines with the remoteness of the forbears and increases with their nearness. Education builds the superstructures of mental superiority, since capacity and ability are largely due to inborn nature. It is now natural to suppose that the cause of exceptional mental ability is superior hereditary endowment developed adequately by an effective environment. It is superficial to say that special talents and mental abilities are inherited, but it can be said that there is a strong potentiality in the inheritance of mental life. That gifted children have fundamental cellular foundation for their superiority cannot be denied. Nature needs nurture to

<sup>2</sup> George Chatterton-Hill, *Heredity and Selection in Sociology* (Adams and Charles Black, London, 1907), p. 10.

<sup>3</sup> *Ibid.*, p. 42.

round out its human possibilities. Despite this recognition of the scientific facts many people of the old school of heredity claim that the child inherits an endowment of highly diversified capacities; but the modern school appears to hold that the newly born exhibits little that is definite in the way of ability. The gifted child is a product of both nature and nurture. Both forces operate to produce a growing and super-learning organism. We need not go into the process of describing the formation of the dominant and recessive characteristics received by offspring from parents at this point.

Inheritance depends on the law of segregation or the distribution of genes. The giftedness in child life tends to be a dominant characteristic. Nature has endowed the gifted child not only with an unusual mental capacity but also with a large, healthy, well-coordinated body.<sup>4</sup> Nurture is required to develop the possibilities of nature. Endowment concept is important in the funding of superiority in the child, but the environment is vital in the production of the child himself. Human traits which manifest themselves in learning ability depend on both heredity and environment. Heredity is the foundation on which growth depends. Environment must share with heredity in the building of mental traits. Talent, endowment, and special gifts are elements in the structure of a child. These elements in mental superiority depend on the total personality in which they reside and on the environment of that personality. A gifted child displays apparent identity of intelligence when subjected to differing ranges of environment and opportunity.

#### *Nervous System and Brain*

The nervous system carries the potentials of preferred behavior with their native temperaments, feelings, and probably intelligence. Superiority in mental traits means that the morphological and structural properties of the nervous system are freighted with functional tendencies which make ability, talent, skill, and kindred factors possible to a high degree. These factors exist as capacities and are innate.

The preëminent morphological peculiarities of the brain are due to the number of connecting fibers, the number and depth of cerebral convolutions, and the corresponding number of brain cells and their coordinated function. Brain size and weight do not render any notable conclusions for mental superiority. The presence of convolutions is the important essence of the brain. It has been noted that children who excel in school have slightly larger head circumferences than dull children. Mental ability<sup>5</sup> and fundamental character traits are dependent upon brain size and structure, the inherent endocrine system, and general bodily energy.

<sup>4</sup> H. Zorbaugh, *loc. cit.*

<sup>5</sup> J. E. Bentley, *Superior Children* (W. W. Norton & Company, Inc., New York, 1937), p. 58.

We may expect to find that heredity is the primary factor in determining the differences in mental ability and dominant character traits of children living in a homogeneous community. The nervous system is a depository of native potentials which provide the native equipment for learning and disclose the fundamental behavior of the child. Superior children are primarily in possession of a native organism which makes their mechanical efficiency a basic tendency in their exceptional ability. The grade of intelligence is determined by the number of neurons mature at birth or shortly after birth. A child endowed with superior traits requires less expenditure of motor powers and shows ease in his expression of native energies. We may conclude that superiority is a gift aided by training and education. When this type of child is stimulated he responds with ease and shows an aptitude for learning within the pressures of a favorable environment, and significant mental behavior results. His biological structures are sufficiently sound to meet the severe strains imposed by demands of heavy learning and the child is able to function superbly in all situations.

#### *Physical and Other Powers of Gifted Child*

It is a prevalent belief among people today that the gifted child is puny, weak-sighted, and usually unhealthy—"all brains and no muscles." At birth the gifted is usually a pound heavier than average. He walks a month earlier than the normal child and talks about three months earlier. Beyond the babyhood stage we find that the gifted is taller and conspicuously heavier than the average. The amazing thing is that he is not only heavier but heavier for his size. That is why plump children are found so frequently among the gifted. It is necessary to repeat some statements on the size and shape of the head. The gifted has a larger head but only in accordance with his greater size in other respects. There is a greater length of skull among the gifted and a tendency to be long-headed, in comparison with contemporaries of the same age, race, and sex. According to size the superior child has been found larger in arm span, grip, width of hips, width of shoulders, and lung capacity. It is interesting to know that most gifted excel in everything except in performances where bodily weight is involved. The superior neuromuscular energy of the gifted is not sufficient for superiority where bodily weight must be raised. In this respect their rating is "below average." General health conditions are somewhat better than average. They have been endowed with large, healthy bodies, but there are some who suffer from organic disturbances, weakness, and emotional instability. Stuttering is found less frequently than among the average. While the gifted is not troubled with defective hearing, he does rate below in one characteristic, vision. He becomes an adolescent earlier than the normal.

A gifted child is endowed with superior powers of



observation, concentration, and sustained attention, and he is able to perceive significant relations to correlate materials more rapidly. He learns by association rather than by rote. He possesses ability for abstract thinking and generalization which make him interested in more abstract subjects. He requires a greater use of judgment and deliberation. He seems also to possess a more active imagination and a logical and accurate memory, giving him the ability to distinguish the essential from the merely illustrative. He possesses greater emotional stability and control of instinctive responses, better study habits, and assumes responsibility more readily than other children. This type of child is easily motivated, can accomplish greater units of work and can undertake projects of considerable complexity. He also has more hobbies and other enthusiasms, denoting versatility of interests. The gifted child's reading interests are considerably wider than those of ordinary children. He reads more science, geography, history, biography, folk tales, poetry, drama, and informational fiction.

The gifted child has good individual study habits and succeeds much better when not too closely supervised and gains most when left alone to study. Versatility is another characteristic of the gifted mind. The child has a wide range of interests, which is most desirable for both growth and pleasure of mind and body. The gifted turns easily to new tasks and problems and explores many subjects in the school curriculum for the love of intellectual adventure.

Mentally the child is not necessarily bound to be eccentric. While a superiorly gifted child enjoys play, he shows less interest in competitive games, greater interest in games requiring thinking, a slight preference for quiet and solitary play, and a tendency for older companions.

#### *Gifted Child in Society*

A child gifted in body and mind is not a social misfit. Evidence is shown that he possesses the ability to adjust himself to his associates—he is popular on the playground and is often chosen by his playmates as leader. He tends to play with others of like mental age. Witty<sup>6</sup> found that 47 per cent of gifted children play the average amount; that 45 per cent play more than average; and that only 8 per cent play very little. As for companionship, he reports that 58 per cent sought friends; that 30 per cent neither sought nor avoided companionship; and that only 4 per cent avoided companionship. The progress of the child socially depends on emotional considerations and attitudes. Again Witty<sup>7</sup> has contributed to this valuable data. He found that 80 per cent of the gifted children rarely cry or indulge in

tantrums when their way is not obtained; 15 per cent never cry or get angry, and only 5 per cent do cry and have fits of temper. The mentally gifted responds well to any type of environment or emotional activity.

Character is a particularly important attribute in the social evaluation of such a child. It is hard to rate scientifically the character of the gifted child, and as yet the process cannot be developed to a point of general practicability. Therefore it has been studied by methods of estimate. Attempts have been made by Downey Will temperament tests and other tentative methods of testing non-intellectual endowment. In these tests most of the gifted have been found with desirable character traits and temperaments of a superior degree. In some cases it has been shown that high intelligence may be combined with vicious temperament, although this is very rare. Usually a great deal of social popularity and leadership are shown.

Superior intelligence correlates to a high degree with moral stability and accredits the gifted child with the possession of high moral character traits. He is likely to be more honest than children with low intelligence, but it does not mean that the child of high intelligence is free from moral faults. Clever minds sometimes use their arts for success in unprofitable pleasures and pursuits. He may become a social menace and may need character training in the moral codes that seek to stabilize men. Ideals of moral growth and the recognition of approved attitudes toward living must be established in the developing intellect of the child. Statistics show that epilepsy, insanity, alcoholism, and delinquency are less frequently found among superior children than average.<sup>8</sup> The gifted child has been judged by both teachers and parents and found to be above average in character. Recent evidence indicates that superior intelligence is accompanied by superior stability. Success is accomplished with happiness of temperament and freedom from excessive frustration. The gifted possesses an appreciation of beauty, cheerfulness and optimism, common sense, conscientiousness, desire to excel, desire to know, fondness for larger groups, freedom from vanity and egotism, generosity and unselfishness, health, leadership, prudence, self-confidence, sense of human sensitiveness to approval or disapproval, truthfulness, good will, and perseverance.

The failure of the American schools to meet the needs of the gifted child is a threat to the future of our way of life. Upon the gifted children in our schools today will depend our destiny tomorrow. The growth of these children is the greatest asset in the development of a progressive, democratic society. By their presence and their aid democracy will thrive and society will advance.

<sup>6</sup> Paul A. Witty, "Study of One Hundred Gifted Children," in *Bulletin of Education* (Vol. 11, No. 7, Feb., 1930).

<sup>7</sup> J. E. Bentley, *op. cit.*

<sup>8</sup> L. M. Terman, "The Vocational Success of Intellectually Gifted Individuals" (*The Education Digest*, May, 1942).



# A Program of Christian Social Living, Part II

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PART I on a course in Christian Social Living<sup>1</sup> outlined the purpose and presented a means of developing a concept of the Christian social order and then tracing "the logical development of our present social frontier." The purpose is: "to develop proper attitudes in the lives of the students and to deepen their understanding of the Christian principles which should guide them in solving the problems they must face," and "to furnish an accurate and somewhat detailed map of life showing the roads they must follow, according to the directions of social justice to preserve harmony among all classes."

To develop a concept of the Christian social order it was suggested that the teacher draw upon the student's knowledge of history. Historical examples of corrupt society resulting from corrupt social life were cited. The social encyclicals of the popes, Part I stated, "deal mainly with the social reconstruction of the world by restoring Christ to His true and proper place in human society." It outlined man's social rights and duties, explained "that the practical plan for a Christian social order outlined by Pope Pius XI, squares absolutely with the fundamental ideas of government set forth in our American Constitution," suggested how to translate these principles into the lives of our youth, and concluded with the need of supporting the teaching of these truths "by the magnetic power of our Christlike example if we wish to motivate our pupils to right living."

Part II deals with some important questions on the teaching of Christian social living. They are stated and then answered.

1. Do you think the encyclicals can be studied in the grade school?

<sup>1</sup> February, 1947 JOURNAL OF RELIGIOUS INSTRUCTION, Vol. XVII, No. 6, pp. 535-542.

## Can Encyclicals Be Studied in Grade School?

The germinal ideas of the encyclicals can be planted in the primary grades and developed with the growing child. From the very first hour in school the child's training in the social virtues begins. Of course we do not teach formal principles but the foundation for them is laid. Modern religion courses of study and most Catholic readers stress the social ideals of coöperation, wholesome family relationships, group responsibility, interdependence, fairness, kindness and so on.

The young child should be taught the correct way to meet social problems before he has had an occasion to absorb racial or national prejudices. For instance, he is introduced to children of other lands through reading and pictures. Their customs and interesting clothes might be utilized by the teacher to build up a friendly attitude. A colored child, a Mexican or a Filipino can be made an object of interest and admiration. In upper grades the simplified encyclicals by Father Treacy, published by The Paulist Press, 401 W. 59 St., New York 19, are very helpful. *Rerum Novarum* is the simplest. Some of the others are difficult in spots and may need clarification by the teacher. The Thomas More Book Shop, 220 W. Madison St., Chicago 6, also publishes a simplified form of the encyclicals, but they are very much abridged and may be less intelligible to children of a grade school level.

## Teaching Christian Social Living

2. Should Christian Social Living be taught in a special period or be correlated with the religion lesson?

The principles of Christian social living should be the basis for a socialized curriculum. As such it cannot be divorced from religion or any of the social studies. Therefore, it should not be taught as a separate study or in a special period. To my mind the principles

can best be taught in the geography, history, and civics periods.

3. How would you teach Christian social living in the geography, history, and civics periods?

In a geography lesson the teacher might stress the fact that we are bound to one another because of our geographic needs. We must depend upon others to supply our needs while we in turn supply theirs. A knowledge of the cultural background and the accomplishments of all nations promotes a great sense of unity and neighborliness among all the children of God.

New global concepts give new emphasis to the importance of international relationships and the interdependence of nations. The fact that no place on earth is more than sixty air miles away from any other makes us all neighbors. The ties that bind us to one another are: equality in the sight of God, coöperation, friendship, and good example. Prayer is our common united approach to God our Creator.

We must emphasize the fact that the farmer plays an important rôle in our national life. We must teach what he means to us, what aid should be given to him, his opportunities for cultural development, such as traveling libraries, etc.

Our pupils should be taught the necessity of soil conservation and forest conservation and other such projects of national and international concern, thus teaching them how to preserve God's gifts to men.

In teaching history great stress should be laid upon the social history of our country. The teacher might bring out the great struggle of the laboring man to better his condition; that is, to rise from a mere industrial serf to a dignified working man who is conscious of the fact that he is made in the image and likeness of God. She might also discuss how mass production robbed the home of its creative spirit and coöperation. Then followed the unbalanced craving for luxury and high living and the consequent selfishness of the present day. The age of machinery and mass production involved the entire world. The machine itself is not an evil because God gave man the mind to invent it; but evil lies in the use which is being made of it.

**Home Pattern Based on that of Holy Family**

The era of inventions brought about the period of the "changing home"—the radio and motion pictures. We must give the children the pattern of a truly Christian home based upon the pattern of the Holy Family of Nazareth. For instance, in the model Christian family there is mutual love for each member of the family and the practice of obedience and sacrifice. Christian charity will willingly give up selfish aims for the benefit of other members of the family. Where this is the case there cannot be a broken home.

The period of great progress brought about the problem of the business man and the laboring man. There should be a careful and thorough presentation of those

principles of ethics which govern every man whether he be a union man or not. The fact that every man bears upon his soul the union label "*made by God*" gives him dignity and requires others to respect his rights. We must give our pupils the right idea of social justice with regard to strikes, labor unions, collective bargaining and the correct approach to the handling of important social problems. There must be progress, for when progress ceases there are civil war, periods of depression and unemployment. (A good history reference is *The Story of American Democracy*, by Casner and Gabriel, published by Harcourt, Brace.)

In teaching *civics* the teacher should stress the fact that the founders of our government expressed their dependence upon God. The Constitution which they drew up as the charter of our American life is the blueprint of a government based upon social justice. It embodies the Christian principles we aim to teach. The Bill of Rights shows that our government not only gives us rights, but also the *freedom to enjoy* them. At the same time we must teach that every right we enjoy has a corresponding duty. The free use of property and materials entails a responsibility on our part. Freedom has limitations because of laws and restrictions in its use. In public places like parks we see signs that restrict our use of such property.

**Collateral Reading**

4. What books would you suggest that the teacher recommend for incidental or collateral reading on the subject of Christian social living?

The library provides a social atmosphere amidst the formal school life. Along with the reading of many excellent books on the social virtues goes the practice of those same virtues in the library through the necessity of consideration for others; e.g., care in using and prompt return of books. The gracious service given in the library calls forth a corresponding return of courtesy; in a word, library procedures tend to instill respect for others, the essential social virtue which is needed so much today.

Among books which the teacher may recommend are:

Larger than the Sky	John Tunis' books
A City for Lincoln	Kelliher books
George Washington	Golden Slippers
Carver	Red Tractor
Meet them Alone	Up the Hill
Rufina	A Very Good Neighbor
Adventures of the Red Knight	Look Around Johnny Mitchel
Told on King's Highway	Bill Murray in Pennsylvania
Their Way	Man of Molokai
Dobry Shannon books	Pattern for Tomorrow

Magazines which are noted for their social significance are: *The Sign*, Union City, N. J.; *America*, 70

East 45 St., New York 17, N. Y.; *Orate Fratres*, Collegeville, Minn.; *The Torch*, 141 East 65 St., New York 21, N. Y.; *Interracial Review*, 20 Vesey St., New York 7, N. Y.; *The Catholic Mind*, 70 East 45 St., New York 17, N. Y.; and *The Tablet*, 1 Hanson Place, Brooklyn 17, N. Y.

5. How much would you teach regarding interracial justice?

Interracial justice is one of the great problems facing the Church today. Every tenth American is a Negro. For seventy-five years Negroes have been denied fundamental rights and opportunities which we claim are God-given rights.

The Negro has his eyes in two directions. The one to the left is directed to the Communist who is offering him material aid; the other is directed to the Catholic Church which considers the Negro as having equal rights with his fellow man. But we Catholics have neglected to come forward and uphold his rights. These are not a religious question but a moral question.

To those who say that too many among the Negro race are undesirable we might reply that every nationality or race has those among their number who are un-

desirable because of lack of opportunity, of justice, of fair play and intellectual development.

Ask those who would object to having a Negro in their neighborhood if they would refuse to have a Negro servant or a Negro chef? The Negro is a human being with all the rights that you claim to have (not as a white person—we have no special claims as such—but as a human being). God created all men for a definite purpose—to save their souls. The Negro has an immortal soul as well as I have.

The Catholic Church is universal—rich and poor, intellectual and ignorant, the common and the cultured all occupy the same pew in church. It is the Church for all men who are members of the mystical body of Christ. (There should not be a special church for the Negro which segregates him from his fellow man.)

Employers say the Negro can do well if given a chance.

If the Negro has intelligence, culture and refinement he should be admitted into our Catholic institutions. If he lacks social qualities we must make allowances and do our utmost to teach him to live on a higher plane.

Read Father LaFarge's book on the interracial question.

## Careers Day for High School

By SISTER M. WALTER, Convent of Mercy, Gloucester, Mass.

In Boston, Massachusetts, a day is set aside yearly called "vocation day," and the Catholic school children assemble at the cathedral, under the auspices of the Most Rev. Richard J. Cushing, Archbishop of Boston. On this day the children meet members of various communities, learn of their special works, and bring home with them a booklet which contains a picture of a member of each community and a short summary of the work of the order.

The majority of the children who attend this conference, however, are *not* going to be religious; they are going to choose another career. Earle H. MacLeod, principal of the Haverhill High School in Massachusetts, recently initiated a day for high school pupils which is called "careers day." We teachers in the Catholic high schools could help our pupils in the choice of a career in the same way. If a day is not possible for the program, we all have a weekly assembly. A speaker from the various professions could be invited weekly for the whole year. The children would then look forward to assemblies.

In the guidance program in Haverhill a general assembly was held the first period and, after greetings by the principal, addresses were given on "selecting a vocation," and "vocational guidance." From the assembly hall the young people then scattered to various rooms

where speakers representing the professions were waiting.

For a 45-minute period the pupils were told of the advantages of being: an airline hostess, beautician, book-keeper, typist, clerk, civil service employee, dental hygienist, dentist, engineer, farmer, home maker, interior decorator, lawyer, nurse, pharmacist, photographer, radio employee, secretary, store manager, teacher, telephone operator, aviation employee, chemist, dietitian, doctor, draftsman, electrician, musician, reporter, or retail salesman, or attending college.

There were ten-minute periods between the conferences, and at the last assembly a speaker told of the "opportunities in the Western Electric Co., Haverhill."

We should use the services of the secretary of the chamber of commerce in such programs. He is being paid to "boost the town" and would be glad to suggest speakers. Local business schools and colleges would gladly take advantage of the advertising their schools would receive. Local professional men would feel honored to be invited to speak before the classmates of perhaps their own children.

We have too many young people taking the easiest subjects in high school and college and graduating still undecided as to their career. It is our duty to guide them before it is too late.

# The Lost Course

By BROTHER JUSTUS GEORGE, F.S.C.  
St. Mary's College, Winona, Minnesota

THE opinion, once prevalent in this country, that Catholic schools were inferior to secular institutions, was, through the efforts of an education-conscious hierarchy and thousands of religious teachers, proved false. The Catholic school, from elementary academy to university, has proved itself to be the equal of, and in some cases, superior to the non-sectarian or public school.

The Catholic school excels in the study of the classics, philosophy, the abstract sciences, and literature. One field remains, however, in which Catholic education has made little headway; this is in the study of the fine arts.

It is regrettable that in the Catholic school, the pupil does not receive training in all the liberal arts equal to that imparted in secular institutions. The end of instruction in our schools has been defined as the education of the whole man. Yet who would say that we are attaining our object when a field so extensive as that of the fine arts is left untouched? It was of an educational oversight such as this that Saint de la Salle wrote:

Christian schools should be in no respect inferior to others; parents who give them the preference on moral and religious grounds, should not have occasion to regret that their children do not find therein all other educational advantages.<sup>1</sup>

## Why Courses in Fine Arts Are Needed

There is a necessity for the inauguration of courses in the fine arts in the upper grades of grammar school, and in the entire four years of secondary school, so that when the student attains the collegiate level he

will have a firm basis on which to construct his individual esthetic sense.

That there is a need for such an appreciation of the beautiful is everywhere evident. Beauty in this age has been relegated by many to the sphere of the fanciful and unreal; if regarded at all, it is as the froth which overlays the practical, to be borne with, however, in order to placate "the few esthetes who have money enough as well as the will to support it."<sup>2</sup>

We must cultivate the esthetic sense through education rather than make education the means for promoting the bedizenment of the practical to pander to an erroneous concept of beauty. Beauty is not the cover of the latest weekly; it is not the cigarette advertisement in the corner drugstore; it is not the new post office building, although it may be in these *per accidens*.<sup>3</sup>

## What Beauty Is

What beauty is, is difficult to ascertain; being an ideal it cannot be defined with precision, for such a definition would limit its extra-limitedness. "Beauty is primarily that which pleases when seen."<sup>4</sup> Brother Louis de Poissy, summarizing St. Thomas, enumerates its constituent elements:

Two conditions are necessary to a beautiful thing, truth and proportion; a third condition should be added to make the beauty perfect, life. All beauty is founded on truth, the natural object of the intellect; hence beauty is not arbitrary, but like truth, immutable.<sup>5</sup>

Although beauty, considered intrinsically, is im-

<sup>2</sup> Eric Gill, *Beauty Looks After Herself* (Sheed & Ward, New York, 1933), p. 174.

<sup>3</sup> Gerald Vann, O.P., *The Heart of Man* (Longmans, Green, New York, 1945), p. 100.

<sup>4</sup> *Pulchra enim dicuntur quae visa placent.* (I, v, 4 ad i.) This is the classic definition of the Angelic Doctor; p. 59, Vol. I, translation of the Fathers of the English Dominican Province.

<sup>5</sup> Brother Louis de Poissy, F.S.C., *Christian Philosophy* (La Salle Bureau, New York, 1942), p. 157.

<sup>1</sup> John Baptist de la Salle, *Management of Christian Schools* (La Salle Bureau, New York, 1887), p. 30.



mutable, because it must be apprehended by the cognitive faculties, it has a subjective appeal which is variable; the difference being in the greater or lesser appreciation which environment, inherent ability, and education have inculcated in the observer. These first two are beyond the control of personal exterior influences; hence it is only through education that a false esthetic sense may be reformed.

#### Ordinary and Higher Motives for Studying Fine Arts

The advantages resulting from such a reformation are many. Besides the appreciation of the true and the good in art, the pupil also will come to an appreciation of these qualities in any work of craftsmanship, ranging, says Professor Ryan in conscious hyperbole, "from a tooth brush to a *Last Supper*."<sup>6</sup>

Instruction in the fine arts will supply both educators and students with the means of breaking down the vicious circle paralyzing this branch of Catholic education. With more artists we shall be able to supply our schools with more teachers for these courses, which will, in turn, supply both teachers and craftsmen. We shall afford these students the opportunity of developing whatever talents they may possess along these lines. Upon those talents, properly developed, according to Brother Azarias, "the success of their life work in a great measure depends."<sup>7</sup>

For the Catholic educator, however, there are even stronger motives for the study of the fine arts. In no field has the religious note been so dominant; from the Lateran *Good Shepherd* to the *Old and New Covenant* of Notre Dame, from the first colored scratches in the catacomb of St. Callistus to the modern works of the school of Beuron, religion has held sway over the arts.

How many powerful lessons can be found in these studies? what nobility of character is to be found in the murals of Raphael; what strength and sublimity in the frescoes of Michelangelo; of what piety are not the convent paintings of the Blessed Fra Angelico redolent? Every virtue is to be found depicted in the works of these masters of a greater Christian age, "that age which is still our educator."<sup>8</sup>

The Catholic instructor in his teaching of the fine arts must always develop the religious tone of the subject.

Time has seen the rise of the Pre-Raphaelites, of Ruskin clubs, of societies for the study of music, art, and literature; it has seen their firm establishment and it has seen their decline and destruction. They were moribund in their first stages of development. They failed because in treating of beauty they did not rise through its medium to the Real Beauty. They worshipped the plastic beauty they, themselves, had

created rather than re-form created mass that it might pay homage to its true Creator.

The pagan mentality in worshipping vague and hazy notions of beauty lost sight of the need of true beauty to embrace some Christian element. In similar fashion, some Christians have lost sight of the fact that pagan truth and goodness transcend their pagan limits and are, necessarily, Christian, as is their product, beauty. It was a pagan, in spirit if not in deed, who voiced the eternal verity:

Beauty is truth, truth beauty—that is all  
Ye know on earth, and all ye need to know.

He, perhaps, did not realize the sweepingness of the assertion or its necessary conclusion, but he was surely aware of the soundness of the thought. For this does constitute the highest degree of earthly knowledge on which is based all that is higher.<sup>9</sup>

The pagan mentality has eliminated the Christian element in art, and some Christians have done away with that which is seemingly non-Christian. The former was done through hatred; the latter through the perhaps equally culpable belief that what is pagan is, *per se*, evil. It is the proper work of an education in esthetics to remove these prejudices. This may be effected through the inculcation of beauty-appreciation, beginning in childhood and continuing until that age is attained when the creative impulse will move one to form and design his own faint image of the Real Beauty.

It is now more than ten years since an English artist (who, it might be added parenthetically, as an artist, was an excellent essayist) published a series of studies on art the theme of which was that if we "look after goodness and truth, beauty will take care of herself."<sup>10</sup> This optimistic assertion from the viewpoint of abstract esthetic philosophy,<sup>11</sup> or from a purely idealistic viewpoint is quite evidently irrefutable; but when viewed in the clear light of facts, as a solution to the difficult problem of inculcating an appreciation for the beautiful, it is pathetically inadequate.<sup>12</sup>

#### Objectives for Student and Teacher

In preceding paragraphs I have attempted to point out the need for, and the advantages of developing an esthetic sense through the school. Now I shall confine myself to a consideration of the objectives which should motivate student and teacher when studying the fine arts.

These objectives are three: honesty of judgment, honesty of opinion, and honesty of expression.<sup>13</sup>

<sup>6</sup> Vann, *op. cit.*, p. 92.

<sup>7</sup> Eric Gill, *op. cit.*, p. 245.

<sup>8</sup> John Fearon, O.P., "The Lure of Beauty," in *The Thomist* (Vol. VIII, No. 2).

<sup>9</sup> M. Maritain, writing on the philosophy of art, declares: "Indeed, like the virtue of art itself, taste, or the capacity to perceive beauty and pronounce a judgment on it, presupposes an innate gift, but can be developed by education and instruction, chiefly by the study and rational explanation of works of art" (italics mine).—*Art and Scholasticism*, translated by J. F. Scanlan (Charles Scribner's Sons, New York, 1942), p. 164.

<sup>10</sup> Brother Azarias, F.S.C., *Books and Reading*, p. 30.

<sup>6</sup> John Julian Ryan, *The Idea of a Catholic College* (Sheed & Ward, New York, 1945), p. 43.

<sup>7</sup> Brother Azarias, F.S.C., *Essays Philosophical* (D. H. McBride & Co., Chicago, 1896), p. 208.

<sup>8</sup> Brother Azarias, F.S.C., *Books and Reading* (The Cathedral Library Association, New York, 1910), p. 45.

### Honesty of Judgment

In order to attain the first of these objectives, honesty of judgment, the teacher will attempt to break his students of whatever excessive admiration they will probably feel for anything and everything modern and American.<sup>14</sup> He must correct the mentality which assumes that Whistler is an artist and Hals is not, that Grant Wood is a drawer and Poussin is not, that Saint-Gaudens is a sculptor and Michelangelo is not.

Time and nation are indeed factors, but they are factors of minor influence when compared with the individual master's style, the school to which he adheres and the theme of the work he is executing. The madonnas of Raphael Santi do not differ greatly from those of Andrea del Sarto; they are perhaps less typed in form. Fra Bartolommeo's paintings are very unlike the works of his brother Dominican, Fra Angelico, yet less than one hundred years separate the two artists. The difference in form between Perugino in fifteenth century Italy, and Holman-Hunt in nineteenth century England is not considerable. These great artists painted different subjects in different fashion, not because they were exponents of a different epoch or civilization, but (and this is applicable in all the arts) because their muse had a different bent.

When we have paintings that lack catholicity, that are confined to one nation or era, we no longer have art. This, however, does not exclude those works which, though typically national in workmanship and mode of execution, are sufficiently extra-national in theme to possess universal interest.<sup>15</sup>

### Symbolism of Art

In addition to the destruction of the insular and modernistic spirit the student should be brought to see in art the image of that which is not manifest externally. For although some have attempted to divorce art from every didactic element (as if it would be tainted by contact with the practical), it is apparent that an art of form without theme—matter—is only half art. Brother Azarias has declared on this point:

He who rests content with the smoothness and finish of the marble statue, or with the mere sound of the musical chord, or with the brilliancy of the colors on the pictured canvas, and perceives nothing more than a form, a note, a ray of light, mistakes the source and aim of art.<sup>16</sup>

Through his ability to judge a work of art on its form, workmanship, and theme the student will find that he has outgrown the adolescent stages of evaluation. No longer will his appreciation be limited in expression to a few vague—and generally disconcerting,

<sup>14</sup> Ryan, *op. cit.*, p. 95.

<sup>15</sup> At the Benedictine abbey of Beuron religious art is being produced which in stylistic qualities is reminiscent of the Egypt of Khufu rather than that of Antony or Pachomius, much less twentieth century Germany; yet these works qualify as true religious and liturgical art.

<sup>16</sup> Brother Azarias, F.S.C., "Symbolism of the Cosmos," in *Essays Philosophical*, p. 169.

because uncalled for—gestures; no longer will his appraisals be confined to a list of ready-made clichés.<sup>17</sup> He will realize that he has attained an appreciation of things esthetic, an appreciation which is not based on sentimental concepts or subjective reasoning. He will realize that he is not among those who admire and praise that which they do not understand, those of whom the poet scornfully wrote:

For oh, this world and the wrong it does!  
They are safe in Heaven with their backs to it,  
The Michaels and Rafaels, you hum and buzz  
Round the works of, you of the little wit!<sup>18</sup>

### Honesty of Opinion

The second objective of art-education, because it is so closely allied to honesty of judgment, will be studied in only one of its many manifestations, independence of thought.

The student will realize that in art there is no static standard of judgment. Only the unlearned make *ex cathedra* pronouncements in this field. Certain fundamental principles may be enumerated, but there will nevertheless be the greatest differences in the execution of works within these limits.

This would account for Poussin's declaration that the artists of the school of Caravaggio were "painting for lackeys," Manet's condemnation of the *Angelus* as "the glorification of the potato," and the criticism of Courbet's *Funeral at Ornans* as a "masquerade funeral six metres long."

If the artists differ so among themselves on paintings, none of which is incomprehensible in style or theme, why should the mere tyro fear to express his dislike for a Breton or a Rossetti—much less for a Picasso, a Matisse, or a Dali? This assumes, of course, that there be some reasonable foundation for such a dislike.

### Honesty of Expression

The field of creative art has been almost completely ignored in the Catholic school. Too frequently the only creative composition taught is literary<sup>19</sup>—and even in that field the emphasis has been placed on technical knowledge—the gathering of facts—rather than on the making of a work of literature. Facts are necessary, but facts not assimilated, facts not applied to creative work will remain but sterile knowledge. "There is no reason," declares Father Vann, "why all the things taught in school should not be made to serve vision and art instead of destroying them."<sup>20</sup>

<sup>17</sup> It is to be hoped that the student will put off the old mentality which intermingles chants of a "Revolver Carrying Matron" with an "Ave Maria," a "Deposit the Crockery in the Tub, Father," with Tchaikovsky's "Sixth" (in this case truly *Pathétique*), or which places Delacroix's apotheosis of the revolutionary spirit alongside a "Buy Bonds" poster. These are minor objectives, but nevertheless worthy of attainment.

<sup>18</sup> Robert Browning, *Old Pictures in Florence*, VII.

<sup>19</sup> Charles F. Donovan, "Where's Our Raphael?" *America* (Vol. LXXIV, No. 16).

<sup>20</sup> Vann, *op. cit.*, p. 111.

It is not sufficient that the student be able merely to appreciate and to evaluate; the end of his instruction should be the making of art.

Two things should be stressed by the art-educator in the inculcation of honesty of expression. He should define clearly the nuance existing between art as a manifestation of the legitimate emotions of man, and art as the free display of beauty for its own ends. He must point out the mean between art for art's sake, and art which exists in order to preach a moral. In a word he must guide them between "pure" art and art which is merely didactic.

That there are limits beyond which it is not safe to pass must be a cardinal tenet in the formulation of any philosophy of art. The Catholic art-educator

must impress indelibly the need for these limits in the minds of the pupils he is instructing.

He must lead them to realize that there is no true art which is not Christian—if only in so far as it is a pleasant union of truth and goodness. And with even greater emphasis he should teach them that that art which shall endure, the art which conforms to the rigid criteria for all art, has a more pronounced Christian element than merely this. For its aim is to conjure up a vision of the beautiful, and the beautiful is essentially, according to Brother Azarias, "the expression of the eternal Word."<sup>21</sup> Such a concept of beauty can be regarded only as a Christian heritage.

<sup>21</sup> Brother Azarias, F.S.C., *The Philosophy of Literature* (P. O'Shea, New York, 1890), p. 216.

## Music

"Graded music is rapidly becoming an integral element in the curriculum of our elementary schools, accordingly as the teaching communities can supply the classroom teachers capable of making music a part of their daily programs. Whilst the graded materials for every class are developed in keeping with the abilities and emotional needs of the students, no one series supplies all the musical experiences which they should have. Music has become in recent years so much a part of the feeling expression, the cultural experiences and life of the young, that it deserves a place in the curriculum of every school. Music is verily in the air and is given more time on the radio than any other theme. Of course much of it is good, some indifferent, and a great deal of it vulgar or bad, or at least extremely modernistic. The tastes of the young should be developed to seek and find the best in the many programs.

"As far as possible music should be taught in each grade and credit given on the report cards of the students. Like every skill subject music is developmental in the habits it builds. High school students cannot well and technically begin music that should have been taught in the grades. They may render some effect in a high school glee club but even such music must be regarded as defective on account of the want of elementary training. Credit in music is becoming more and more important in the educative advancement in that field. 'Show your credits for work in the elementary and secondary grades' the teacher of music in the college will say. When seeking teaching positions the superintendent will require transcripts of credits in music training on each level. A good singer may not be re-

garded as a good teacher of music in the educational world.

"Some of the students are familiar with the programs of the best orchestras and know how to rate the excellence of their leaders and productions. Many of them can recognize the symphonies of the leading composers, and others are acquiring libraries of the transcriptions of the outstanding musical productions. Outside of religious devotions one wonders what leisure time activity has a more wholesome effect upon the growth of the emotions and indeed of the more intelligent of our young people. Can any school give music a backward place in its curriculum, and still contribute adequately to the growth of the cultural life of the young?

"We now have a National Catholic Music Association with sectional organizations under Catholic auspices in most of the states. It has the best of relations with other national music associations with which the leaders have very wisely associated themselves. As should be expected there is more harmony in conferences of these associations than in any others that promote educational advancements in the many fields.

"Each diocese now has its music association to bring the enthusiasm and the enlightenments of the conferences of the larger organizations down to the local teachers, through programs, not too centralized, which will bear to every school and its teachers the inspirations of the divine themes of music in liturgical singing and thereby effect the quality of every other musical aim with a high religious purpose."—*Bulletin on Basic Texts of Bureau of Education, Archdiocese of Dubuque (Iowa), 1947.*



# Teaching Newman in Religion Classes

By SISTER MARY PHILOMENE, O.S.F.  
Mount St. Clare College, Clinton, Iowa

ONE must have an ideal—something to strive for, something to look forward to in one's daily round of duties. Faith is the ideal which helps one bridge all time. Faith is necessary to any life, just as necessary as intellect. Faith is belief in God, or religion, which is a system of worship based on faith. Faith is a gift of God, sometimes an answer to prayer. One way to establish faith is by the reading of good Catholic literature. We sometimes hear young people say, "I don't like to read." What's wrong? Ah! Here is a problem for the teacher, whether she be the teacher of English, history, science, mathematics, music, or religion. How can we get our high school boys and girls to read good literature? It *can* be done. We know from experience that to make a success of teaching any subject, one must love it heartily; one must be so filled with the subject as to make others love it by one's salesmanship in the classroom.

## Forming the Reading Habit

It would be an ideal situation if the same teacher who conducts the religion classes in the high school also had charge of the literature classes. If she is fortunate enough to be a musician, this asset adds to her efficiency in carrying out the project I am putting before you. To teach literature with the best results, the teacher must be well-read; she must know a great deal about Catholic writers and Catholic literature. She must be familiar with constructive critical analysis and be capable of recommending good Catholic books and magazines to her pupils; she should encourage them to do plenty of outside reading. In the classroom and in the library, I have talked about a certain book, and read passages from it to the class. Immediately several would be asking for that particular book. The reading habit, like every other one, grows by practice

or the actual doing. Our young people who form this habit will learn to love reading; and teachers will often hear this expression, "Oh, I love to read!" Under proper guidance they will seek the best kind of reading.

During the first year in high school, all pupils should read a life of Christ. Perhaps it can be made a requirement in the sodality, or you may use it as material for the religion class. Get the class so interested in the subject that everyone will *want* to read a life of Christ. It *can* be done. Here is where the salesmanship of the teacher comes into action.

## Introducing Newman to the Classes

Assuming that I am teaching fourth-year high school religion and English literature classes, we shall have our regular textbook for each class. During the first six or perhaps eight weeks of the opening semester, we shall follow a course in the life and writings of John Henry Newman. It will not be too comprehensive. There will be a definite outline of the work to be covered. In the religion class we shall study the life of this eminent scholar, while his writings will occupy our time and attention in the class of literature. We will begin with that little English classic, *The Dream of Gerontius*, edited for school use by John Clifford, S.J., and published by Loyola University Press, Chicago. It was published in 1865, the year after Newman brought out *Apologia pro Vita Sua*. The dramatic dialogue opens with Gerontius on his deathbed; the "dread visitant is knocking his dire summons at his door." Gerontius, frightened says, "'Tis death,—O loving friends, your prayers,—'tis he!" He hears the low tones of the assistants, chanting the litany of the dying. Then the soul of Gerontius undergoes "a strange refreshment." The voice of the guardian angel is heard assuring Gerontius, and the chorus of demons clamoring for the soul as the angel conducts his charge to the court of judgment. The final puri-



fication of the soul comes "in the fiery lake of purgatory." This is the Catholic idea of the doctrine of purification of the soul in the flames of purgatory.

Farewell, but not forever, brother dear,  
Be brave and patient on thy bed of sorrow;  
Swiftly shall pass thy night of trial here,  
And I will come and wake thee on the morrow.

While the literature class is covering this masterpiece of Cardinal Newman, the class in religion is following his life during the Anglican days. Stress how hard it was for John Henry Newman to give up the religion in which he was born and reared, to turn his back on dear old Oxford days together with many of his friends who regarded him as a traitor, and go over to Catholicity. However, when he was really convinced that the Catholic Church of Rome was the true Church, he no longer hesitated, but took the final step. It required a courageous heart to do so at the time and under the circumstances in which the gifted John Henry Newman lived.

#### Correlation of Subjects

If the teacher is a musician, she can go farther and teach the processional hymn, *Praise to the Holiest in the Height* taken from *The Dream of Gerontius*, Fifth

Choir of Angels<sup>1</sup>. The boys and girls find it extremely interesting to be singing in the church choir a hymn taken from the classic they are using in their literature class. Here we are correlating three subjects: religion, literature, and music. During one of the high school years, this idea might also be carried over into the history classes, correlation of church history and secular history.

Introduce the class to other writings of Cardinal Newman. Tell them about the *Apologia pro Vita Sua*, and why he wrote it. Discuss his sermons, especially, *The Second Spring*. Read parts or the whole of it to the class. In the religion class, we have now followed Newman into his Catholic years: his return from Rome to England as a Catholic priest to found the Community of the Oratory of St. Philip Neri; his elevation to the cardinalate, in 1879; and his death at the Oratory, Birmingham, England, on the eleventh day of May, in the year 1890.

*The Life of John Henry Newman*, written by John Moody,<sup>2</sup> is an excellent book. I recommend it for classes in the study of the great Cardinal Newman.

<sup>1</sup> Arranged for choir and organ by Nicola A. Montani, Hymn No 142, *St. Gregory Hymnal and Catholic Choir Book* (St. Gregory Guild 1705 Rittenhouse St., Philadelphia, Pa.).

<sup>2</sup> Sheed & Ward, New York, 1945.

#### In the October Catholic Educator

St. Francis and Democracy  
By the REV. W. H. RUSSELL, Ph.D.  
Catholic University of America, Washington, D. C.

So You're Thinking of Buying a Projector  
By the REV. DAVID R. DUNIGAN, S.J.  
Boston College  
Chestnut Hill 67, Massachusetts

The Atom  
By SISTER M. DE LOURDES, S.S.J., A.B., M.S.  
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Our Body and the Incarnation of Christ  
By BROTHER BASIL, F.S.C.  
St. Michael's College, Santa Fe, New Mexico

Teaching Religion in a Catholic College  
By the REV. VERNON F. GALLAGHER, C.S.Sp.

Vice-President, Duquesne University, Pittsburgh, Pennsylvania

The Teacher—A Man of Character  
By BROTHER U. ALFRED, F.S.C., Ph.D.  
Brother Visitor, Mont La Salle, California

Modern Youth Studies John the Baptist  
By SISTER M. JOHANNA, O.S.B.  
St. Francis Academy, Joliet, Illinois

Our Daily Bread  
By SISTER M. ROSWITHA, I.H.M.  
5678 Eldred Street, Detroit 9, Michigan

... And All these Things shall be Added unto You  
By SISTER GERALD ANN, S.L.  
6901 Page Ave., St. Louis 14, Missouri

Annual Film Library Index

# Biblical Characters—

## Sara: The Princess

By REV. G. H. GUYOT, C.M., S.T.L., S.Scr.B.  
*Kenrick Seminary, St. Louis, Missouri*

IT IS said, and with truth, that Christianity elevated womanhood to its rightful position in the home and society outside the home. Before the coming of our Lord, it is frequently stated, woman found herself a servant, if not a slave, to man; this statement, however, is not so universally true as might be expected. In the pages of the Old Testament and from the history of the Jewish race we learn that woman was respected in the home, that she had certain rights by law, and that a good wife and mother was to be given the homage of her husband and children; at least this is the picture of the Jewish woman. A careful study of the lives of the women mentioned in the Old Testament will aid us to understand their position, and to appreciate the difference between a woman under the old law and one under the new law. Sara (first called Sarai then changed to Sara) the wife of Abraham, is known to all; while she is not given much space except in connection with her husband yet Moses, together with several later inspired writers, has told us sufficient about her to warrant a brief discussion of her life and character.

### *Sara and Jewish Traditions*

Sara was already married to Abram when the Scriptural account opens; she was later on pointed out by her husband as a close relative (Gen. 20, 12): "Howbeit, otherwise also she is truly my sister, the daughter of my father, and not the daughter of my mother, and I took her to wife." This would make her Abram's half-sister; it is, to say the least, surprising to find a marriage between such close relatives. A Jewish tradition found in Josephus (and followed by the note in the Douay version to verse 29, chapter 11) says that Sara was Abram's niece, not his half-sister. In the verse just mentioned there is such a marriage, for Nachor, Abram's brother, married his niece; but the Scrip-

tural text in chapter 20 is explicit and there does not seem to be any reason to interpret it except in the sense above. Marriages of relatives were common in the native country of Abram; but whether this is the explanation of this marriage we do not know.

### *Burden Placed Upon Woman*

"And Sarai was barren, and had no children" (Gen. 11, 30). Throughout Sacred Scripture the burden of sterility is placed upon the woman; the poignant story of Anna as told in I Kings, chapter 1, is illustrative of this fact. Barrenness was much more of a sorrow to the families of Sara's time than to the families of our time. This does not mean that children were more beloved, nor does it signify a higher appreciation of marriage, although this may be true. In patriarchal times parents lived on through their children. There was not a definite idea of the future life, hence the desire for immortality was satisfied to some extent by the thought that their name and their memory were carried on by their descendants. It was thought no greater misfortune could befall a man than to have his name die out for want of children; in order to avoid this a fiction was invented. This was known as "the levirate law" and the marriage involved was termed "the levirate marriage." (The term *levirate* is from the Latin *levir* and means brother-in-law.) Moses regulated this matter in Deuteronomy (25, 5-6): "When brethren dwell together, and one of them dieth without children, the wife of the deceased shall not marry to another: but his brother shall take her, and raise up seed for his brother. And the first son he shall have of her he shall call by his name, that his name be not abolished out of Israel." It may be remarked incidentally that this law was the basis of the case the Sadducees used in argument against the resurrection (cf. Matt. 22, 23 ff.)

In the case of Abram and Sara, however, we find

another way of making up for the lack of children; this is told us in chapter sixteen of the Book of Genesis. "Now Sarai, the wife of Abram, had brought forth no children; but having a handmaid, an Egyptian, named Agar, she said to her husband: Behold, the Lord hath restrained me from bearing. Go in unto my handmaid; it may be I may have children of her at least. And when he agreed to her request, she took Agar the Egyptian, her handmaid, ten years after they first dwelt in the land of Chanaan, and gave her to her husband to wife." The outcome of this marriage was a son, who was called Ismael. It is to be noted that Sara took the initiative, she it was who made the proposal to Abram; she went so far as to state that "it may be I may have children of her at least." The explanation of this is found in the laws of the land from which Abram and Sara came, namely, from Ur of Chaldea; in recent years many of the laws and customs of this ancient country have been brought to light through excavations and discoveries. Specific laws covering the above case have been found; these laws Sara was following when she proposed that Abram marry her handmaid and when she hoped to have children through Agar.

The Scripture text (Gen. 16, 4 ff.) tells us the aftermath of Sara's action: "But she [Agar], perceiving that she was with child, despised her mistress." The reaction might be called all too natural; it is not an infrequent experience in our own lives that those who are elevated to stations of life above their ordinary status become scornful of their inferiors and their equals, if not their superiors. So did Agar despise Sara. The latter, however, turned to Abram and accused him of being unjust towards her (Sara): "Thou dost unjustly with me; I gave my handmaid into thy bosom, and she, perceiving herself to be with child, despiseth me. The Lord judge between me and thee." It is difficult to see on what grounds Sara accused Abram; she it was who had made the offer. Perhaps the basis of the accusation was that Abram did nothing to defend Sara in the eyes of Agar. Abram, however, appealed to the laws of his native land: "Behold thy handmaid is in thy own hand; use her as it pleaseth thee." As recent discoveries have indicated, it was lawful for a mistress to cast out her slave, when the latter became scornful after she had been elevated to the position of a secondary wife. Agar left because of the treatment which she received from Sara, but upon being told by the Lord to "Return to thy mistress, and humble thyself under her hand," she went back and eventually gave birth to a son.

#### *Foundation for Two Great Nations*

The story is not completed until we turn to chapter twenty-one of Genesis. By this time, about fifteen years later, Sara had become the mother of a son, Isaac. Her reproach had been taken away; and, what probably gave her much pleasure, she could look at Agar and her son, Ismael, without any feeling of jealousy and

envy. On the day of the weaning of her own son, Isaac, Sara saw the two children together; the thought suddenly came to her that Isaac and Ismael were apparently equals, and that both would be heirs of her husband, Abram. She could scarcely bear to think that the son of the handmaid should be equal to *her* son; was she not the first wife of Abram? Her son then should have preference. "And when Sara had seen the son of Agar the Egyptian playing with Isaac her son, she said to Abraham: Cast out this bondwoman, and her son; for the son of the bondwoman shall not be heir with my son Isaac."

Abram was much grieved. The reason for his grief is to be found once more in the laws of his native country. According to them all his sons, irrespective of the condition of the mothers, were heirs; hence to cast out Agar and Ismael offended Abram's sense of justice.

God however intervened: "Let it not seem grievous to thee for the boy, and for thy bondwoman. In all that Sara hath said to thee, hearken to her voice: for in Isaac shall thy seed be called. But I will make the son also of the bondwoman a great nation, because he is thy seed." Abram obeyed God, and sent Agar and Ismael away, not however without providing them with food and drink. No matter what may be our reaction to the conduct of Sara, who does not (at least in this scene) reflect the magnanimity of her husband, we ought not overlook the fact of the divine disposition manifested in the incident. God made use of Sara's request to separate Isaac and Ismael, thus laying the foundation for two great nations.

#### *St. Paul's Allegory*

St. Paul used the incident of Sara and Agar to turn his beloved but exasperating Galatians from any thought of binding themselves to the Mosaic Law. The great apostle saw in this event an allegory (Gal. 4, 22-31): "For it is written that Abraham had two sons: the one by a bondwoman and the other by a free woman. But he who was of the bondwoman was born according to the flesh: but he of the free woman, was by promise. Which things are said by an allegory." Sara and Isaac represent the Church; Agar and Ismael represent the Synagogue, or the Mosaic Law. The point that St. Paul desired to make for the Galatians is this: To belong to the Church was to be free, but to belong to the Synagogue or the Mosaic Law was to be slaves.

The basis of his allegory is that the child followed the social condition of its mother: if therefore the mother was free, so was the child; if she was a slave, so was the child. What St. Paul told the Galatians then is this: you know the law of freedom and slavery; which do you want? Recall to mind the story of Abraham: he had two wives and two sons. Agar, the one wife, was a slave, and so was her son; she represents the Old Testament, the Mosaic Law. Her son, Ismael,

was a slave, because she was a slave; if you take upon yourselves the obligations of the Mosaic Law, you will be slaves because the Mosaic Law begets slaves, just as a slavewoman can beget nothing but slaves. On the other hand there is Sara; she is free and so Isaac, her son, is also free. If then you want to be free, remain in the Church as I have preached it to you; for the Church is free, like Sara; the Church begets free children, as Sara did. We must remember that the idea of freedom or slavery meant much more to the people of the first century than to us; besides, if the allegory seems to be somewhat mysterious, we must also remember that the minds of the Christians of St. Paul's time were much more attuned to this type of interpretation than are ours.

#### *Sara Was Obedient and Beautiful*

Apart from the incident of Agar, in which we found Sara asserting herself, Sacred Scripture regards Sara as very submissive and obedient to her husband; in fact, we might be inclined to think that she was blindly obedient on several occasions. It is this submission that St. Peter (I Peter 3, 5) praised when he wrote to the Christian wives of his (and all) time: "...the holy women also who trusted in God adorned themselves, being in subjection to their own husbands: as Sara obeyed Abraham, calling him lord. . ." Sara left her native land with her husband; uncomplainingly she accompanied him to Chanaan. When Abraham went down into Egypt and requested her to conceal her identity as his wife, she did as he wished; the same thing is true of the incident in Gerara (Genesis 12, 11-20; 20, 1-18). In these two incidents we may find fault with Sara; we may think that she was too submissive and that she was guilty of allowing herself to be placed in an occasion of sin. Whatever may be our thoughts, God did not permit her to be harmed; in fact, it would seem that He rewarded her obedience by not permitting her to be touched by the Pharaoh of Egypt or by King Abimelech. Her obedience then was praiseworthy and drew down God's blessing upon her as well as upon her husband; perhaps too it was this same obedience that was the cause of the reward of Pharaoh and Abimelech: namely, they were not allowed to touch her.

In this story of Sara's obedience she was revealed as beautiful. It was Abraham who told us this first of all: "I know that thou art a beautiful woman" (Gen. 12,

11). And should we think that this was mere flattery on the part of Abraham, we learn that the Egyptians concurred in the husband's opinion: "And when Abram was come into Egypt, the Egyptians saw the woman that she was very beautiful. And the princes told Pharaoh, and praised her before him." While her beauty was not mentioned in the Gerara incident, yet it is implied, for King Abimelech would not have noticed her unless she were attractive.

It is sometimes remarked that Sara was rather old to be beautiful, for she was around 65 at the time of the journey to Egypt, and a year or so older at the time of the sojourn in Gerara. When we compare the length of life in the patriarchal times with our own, it will become evident that at 60 or over Sara was comparable to a woman of 35 or 40; she lived to be 127 years old, hence at 65 she had reached the half-way span of her life.

#### *Sara's Beautiful Adornment of Soul*

More beautiful, however, than her physical beauty was the adornment of her soul. Her obedience we have already seen and commented upon. St. Paul in his Epistle to the Hebrews (11, 11) praised Sara because of her faith: "By faith also Sara herself, being barren, received strength to conceive seed, even past the time of age; because she believed that he was faithful who had promised." In virtue is found the true beauty of a woman (or a man for that matter); it is the same St. Paul who remarked that women should adorn themselves "with modesty and sobriety"; that is, with virtue.

Sara claims title to greatness because she was the wife of Abraham and the mother of Isaac. As the wife of Abraham, the father of the chosen people, she participated in the promises of God to her husband and to his seed; as the mother of Isaac she became the mother of the son of promise, for Isaac was born through the divine promise. Besides, as Isaac's mother, she became the ancestress of the chosen people as well as of our Blessed Lord. Yet in her own right Sara claims our respect, for she is truly a model of wifely obedience. Her faith in the divine promise that she would have a child despite her ninety years is worthy of imitation; yes, she laughed when she first heard it, but her laughter through the faith that followed the first reaction, became Isaac, her son, the recipient of the Messianic promises, the ancestor in the direct line of our Lord Jesus Christ.





# Mathematics and Religion

By SISTER NOEL MARIE, C.S.J.  
*College of St. Rose, Albany, New York*

**T**EACHERS of mathematics frequently reflect, perhaps with a touch of self-pity, that in their chosen field they have little opportunity of showing to their pupils the beauties of their religion or of explaining how a wider knowledge of mathematics *can* help one to be a better Catholic. The subject matter of other studies seems to lend itself more readily to an exposition of God's goodness and power and to the wonderful contributions of Mother Church. However, as one investigates, it would seem that there is more correlation between mathematics and religion than is at once apparent.

## *Use of Mathematical Figures*

Mathematical figures themselves are so frequently used to symbolize religious truths that attractive notebooks can be compiled with these illustrations. They would include the equilateral triangle as illustrative of the Trinity and the circle symbolizing that God had no beginning and has no end.

Polygons may be used to represent many tenets of our faith. As examples: quadrilateral—four marks of the Church, pentagon—five decades of the rosary, hexagon—six laws of the Church, heptagon—seven sacraments, and octagon—eight beatitudes. Teachers, themselves, or pupils, will be able to suggest more applications.

High school teachers of algebra have occasion, when teaching progressions, to illustrate the power of the lay apostolate. If one Catholic were to make a convert one year, and he and his convert were each to make a convert the next year, and if they were to continue in this manner each year, all non-Catholics would be converted in less than thirty-one years.

Mathematical methods of proof, as well as mathematical tools, offer an opportunity to correlate mathe-

matics with religion. Let us look at the proposition: "Through a given point, one line may be drawn parallel to a given line." The procedure used in the proof is this: There are two possibilities; (a) either the two lines are parallel, or (b) they are not. One assumption is proved incorrect; therefore, the other must be true. Take the argument for proving the existence of God. If anything exists, it must either (a) exist of itself, or (b) have had its existence conferred on it by another being. The first possibility is eliminated, so the second must be true.

To use another illustration, someone has said that "God looks more to the adverbs than the verbs" when judging our actions. Many of our pupils feel that the fact that they can write *Q.E.D.* after a geometric proposition justifies any method of "proof" which they may have used in the exercise. Subconsciously they assert that the end justifies the means even if they have quoted a theorem to prove itself. An alert teacher may drive home a moral lesson without being "preachy" or "pietistic."

## *Value of Familiarity with Numbers*

Not the least among the advantages derived from the study of mathematics is the assurance that familiarity with numbers will give future defenders of the faith. A common, present-day error is to clinch arguments by quoting numbers. A survey shows that a certain percentage of people feel this way, act that way, know this fact, do not believe that fact; therefore, this proposition must be true. A few figures introduced into an argument have the effect of converting a staunch defender into a Caspar Milquetoast. "Might does not make right" is an old adage but it applies to this modern error of the mathematics of morals.

In 1937 Lancelot Hogben wrote a best seller called *Mathematics for the Millions*. The millions for whom it was written expected to find in it a quick, painless

way of acquiring mathematical knowledge. What they did not expect to find incorporated in its pages were attacks and slurs against the Church and the priesthood. In a treatise concerning the changing of one side of an equation or both sides of an equation simultaneously, he betrays his prejudice by unnecessarily introducing the following illustration:

Some words are interchangeable and others are not. In English, the sentence "The Pope is the Head of the Roman Church" means the same thing as "Of the Roman Church the Pope is the Head." It does not mean the same thing as "The Head is the Pope of the Roman Church" or "The Roman Church is the Head of the Pope."

In his discussion of "mathematics, the mirror of civilisation," we find,

To weaken the power of the Church as an economic overlord it was necessary to destroy the influence of the Church on the imagination of the people. . . . The invention of printing was the mechanical instrument which destroyed the intellectual power of the Pope.

While explaining the use of statistics, he introduces the subject of parenthood.

. . . if the fertility of England and Wales as a whole remains at its present level, there will only be about half a dozen survivors four hundred years hence. This is useful information because it shows that we have got to do something if we wish to prevent the

extinction of a population or its replacement by its more fertile elements, e.g., Roman Catholics.

The devil employs his own weapons and this time he used an apparently harmless book on mathematics.

Is it too much to assert that the discipline of mathematics will give to the Church more intelligent and more interested disciples? Can they not be trained to penetrate the fallacies obscured by irrelevant words, to discriminate between sound and specious arguments, between valid and unwarranted inferences? To label all American Catholics as propagators of race prejudice because of isolated cases in which Catholics are just that, is as intelligent as concluding that since  $2 + 2$  equals 4, and  $2^2$  equals 4, a number added to itself always equals the number squared.

Other desirable character traits formed by mathematical discipline are: awareness of, and insistence upon, clarity and precision in definition and statement; the ability to discriminate between a mere assertion and an inference; the habitual testing of inferences for consistency with known or given conditions; awareness of the nature of postulational thinking, of the arbitrary nature of hypotheses and definitions; and the ability to eliminate emotional or prejudicial factors from an argument.

Saint Paul says, ". . . he that speaketh by a tongue, let him pray that he may interpret" (1 Cor. 14, 13). We teachers of mathematics should pray, therefore, that our pupils will receive the maximum of good which comes from studying the "queen of the sciences."

## Arts

### Fine and Useful—Graphic and Plastic

"NOTE: The school is the formal and social institution which brings through the educative mediums the basic cultural traditions of the race to each generation. In co-operation with the home and the Church it is the agency by which both these and society in general continue and develop the human and civilized modes of living. The Catholic school is heir to a great religious tradition and of course the teachings of divine revelation. In the objective cultural field it has the records of achievements of religious artists, who developed the basic methods and mediums of art expression.

"Art is a human, psychological and educative mode of expression. The student depends upon the school to direct him in his modes and mediums of plentiful expression. It is of course much easier to attempt to impress students with thoughts, images, truths and disciplines than to direct him in making use of these through plentiful expression. Too often discipline is conceived as a mode of repressing the very basic urges and useful instincts of the young. There is too much evidence

against modes and techniques of repression in the modern world. The teacher may no longer exercise such unwitting authority in the face of a dynamic generation of youth, without indirectly contributing to their delinquency.

"Art like music is now an integral and indeed an essential element in the curriculum of every school. Leading art teachers have labored long and intelligently in providing teachers with the educative materials by which they may bring this medium of expression into the school activities and disciplines of every child.

"Art is also a credit subject and should be recognized for its basic contributions to the cultural development and life of every student in the schools. The pictorial has become a prevailing medium in modern publicity and enlightenment. An age that is on the borders of television in every home will not sympathize with an educative system, which does not train the young to understand the visual in every sphere of expression."—*Bulletin on Basic Texts* of Bureau of Education, Archdiocese of Dubuque (Iowa), 1947.



# Book Reviews

*After Black Coffee.* By the Rev. Robert I. Gannon, S.J., president of Fordham University (the Declan X. McMullen Company, New York, 1947; pages 184; price, \$2.00).

The printed word lacks the delightful persuasion of the voice of the speaker, but Father Gannon has done the world of literature a distinct service in editing his after-dinner speeches for publication. There is much of solid meat in this series of essays; it is very true to say that they are deliberately light in tone, though not in content. The humor and local color do not always carry over into the printed word, but the reader of these lectures has the advantage of being able to read again and again the passages in which the speaker has made such brilliant application of his philosophy to our way of life. The constantly recurring theme is the dignity of man as a spiritual being; he is not an atom in the mass, but a person, a rational substance, complete and individual, moving toward a permanent destiny—union with the eternal God. "Is it not heartening to us as Americans," asks Father Gannon, in his talk on "Tolerance or Charity" before the Massachusetts Conference of Jews and Christians, "to realize that what man is before God he is before the Constitution of the United States, a person, not a unit; a rational substance, complete and individual; a spiritual substance that can reason and choose; a unique substance, unlike any other person in the world?" (p. 150).

Father Gannon delivered many of his talks before cosmopolitan groups; he has divided them into certain classifications: "To Business Men," "To Professional Men," "To Irishmen," "To Non-Irishmen," and "To Fellow Men." Our only quarrel is with the order. The first two groups of talks are the heavy food of this literary banquet; we could wish that he had given his three addresses to the Friendly Sons of St. Patrick at the very beginning, for they are light in tone and very delicate in humor, and would serve very well in the rôle of what the Italians call "antipasto." His tribute to the women of Ireland is a tribute to Christian women everywhere. He quotes the historian Lecky: "the conquest of Ireland by the Puritan soldiers of Cromwell was nothing to the conquest of these same soldiers by the invincible religion of the Irish women" (p. 95). The women of Irish descent in America will thrill to his assertion that they have "remained women of refinement, of dignity, of modesty, of charity, of courage and of beautiful spirituality" (p. 100). His aphorism on the planned family is a classic: "A planned family, you know, is one that you plan not to have!" (p. 97).

In another place Father Gannon speaks of how difficult it is to quote Abraham Lincoln, and then proceeds to quote him effectively, not so much to prove that Lincoln was a master of the timely phrase, but to make clear that the great emancipator was a sincerely religious man, who placed his whole reliance in

God, "knowing that He would decide for the right." We are edified to hear that Lincoln locked himself in his room during the battle of Gettysburg, got down on his knees, and prayed like a child to God to save his country (pp. 136-137).

Other essays speak in high terms of the Chinese, of the Polish, of our South American neighbors, of the Irish and De Valera, but Father Gannon is at his best when he writes on education and on the work of the Jesuits in the world. In the compass of a few pages he graphs the genius of the Jesuit order. The sons of St. Ignatius achieved eminence in many fields; they were astronomers, mathematicians, playwrights, and poets. We think of them as a teaching order, but "one out of every four available Jesuits is now in the foreign mission field and the other three can be sent any time without warning or consultation" (p. 166). They have remained true to the ideal of their founder: any work assigned by the Holy Father at any time is accepted as their particular work.

*After Black Coffee* is a record of a number of the finest platform addresses of the past decade. These addresses compressed within the covers of a book are a manual of philosophy and a directive for wholesome living.

(REV.) PAUL E. CAMPBELL

*Jacinta, The Flower of Fatima.* Arranged from the Portuguese of Rev. Joseph Galamba de Oliveira by Rev. Humberto S. Medeiros and Rev. William F. Hill, with a

Preface by Msgr. Fulton J. Sheen (Catholic Book Publishing Co., New York, 1946; pages 192; price \$2.00).

The fact of the apparitions of Our Lady to three small children at Fátima, Portugal, in 1913, is well known in the Catholic world. Pope Pius XII gave them the stamp of authenticity when he consecrated the world to the Immaculate Heart of Mary on the occasion of the twenty-fifth anniversary of the ap-

paritions (October 31, 1942). Yet the Catholic world at large has only begun to be awakened to the significance of Fátima.

This small volume tells very simply but movingly of the fact of Fátima, as well as of its meaning to a world in which men seem powerless or at least unwilling to do the things that make for peace. It is recommended to those who may hesitate to buy or read the larger and somewhat more expensive works

on the same subject by William Thomas Walsh and Père Fonseca.

*Jacinta* is a timely book. World peace depends upon fulfilling the commands of Our Lady revealed to Jacinta and her companions. Nothing is more urgent than to make better known the fact and the significance of Fátima. This small book together with the larger ones on Our Lady of Fátima, ought to become Catholic best sellers.

(REV.) CARL P. HENSLEY, S.T.D.

## Coming Fall 1947

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*Testing the Spirit.* By Felix D. Duffey, C.S.C. (B. Herder Book Co., St. Louis, 1947; pages 174 with Index; price \$2.00).

The author tells us that this book is intended only as a guide for directors of vocations to the religious life, and nothing else. He urges vocational counselors to look for subjects for vocations, and not subjects with vocations, for vocations are progressive, they grow like a plant to fruition under careful cultivation. Many human factors demand consideration. Too much stress cannot be put upon the factor of normal mental health, a matter commonly passed off by a simple query in an applicant's questionnaire. We are coming to realize that mental hygiene is of more importance than physical hygiene. This does not mean that we are putting all our confidence into mental-aptitude tests or religious-aptitude tests. In fact, no such religious-aptitude tests exist, and competent psychologists are cautious not to attribute infallibility to psychometrics. It is, however, necessary that we search out weaknesses of character, faulty inner dispositions or attitudes, and unwholesome emotional states or maladjustments. While it is comparatively easy to make readjustments in the case of the young it is almost impossible to effect them when a person is beyond middle life. Finally, any positive doubt about a subject's qualifications ought to be solved in favor of the community, not the individual.

After thus clearing the ground the author propounds a number of questions that will enable directors of vocations to discover the obstacles that may stand in the way of a can-



didate's successful prosecution of a religious vocation. The aim is never merely to secure candidates in large numbers. "It is much better to have a few solidly qualified men and women for the religious life than a mass of mediocrity" (p. 27). Canon Law prescribes that the novices' character be formed by meditation, prayer, instruction, and the cultivation of virtue, and gives special stress to the complete eradication of faulty habits. The novice must realize that the religious state is essentially a life of sacrifice that involves the total giving of one's self to God. This correct notion of sacrifice must be planted in the minds of candidates early in their formative years. Directors will give special attention to proper motives lest the candidate enter a mode of life where he will be a misfit for life.

The questions proposed by Father Duffey take up the various roots from which improper motives spring, the failings or vices that threaten to preclude all possibility of success in complying with the exacting demands of the religious life. His directives give the remedies that may be applied, but the author constantly calls attention to the fact that directors may find that faulty emotional attitudes in particular may never yield to treatment. The individual reader will find these directives a safe guide in the development of a high degree of spirituality. The priest who reads the answers to the twenty-one questions that Father Duffey proposes will be equipped to solve many of the difficulties of conscience that come to his notice in the confessional.

The third of the four divisions of this book takes up the important problem of aids to self-knowledge. "Self-knowledge is gained, saving the grace of God, by personal labor . . . G. K. Chesterton has said that perhaps the only valid criticism is self-criticism" (pp. 103-104). The author sums up his recommendations in this field: "Knowledge of our faults in their source is a fundamental approach to getting rid of them" (p. 113). The religious can be satisfied with nothing less than the perfect imitation of Jesus Christ.

The final chapter deals with the

theology of a vocation. Pius X is the safe guide in this matter. From a decree of the Holy See (1912) we know that "all that is required from aspirants to ordination is a right intention, and such fitness of nature and grace, as evidenced in integrity of life and a sufficiency of learning, as will give a well-founded hope of his rightly discharging the obligations of the priesthood." It is commonly accepted, concludes our author (p. 147), that the decree of 1912 is applicable to vocations to the religious life with necessary reservations and distinctions. This splendid dissertation on vocation, *Testing the Spirit*, ends with a warning to those in charge of this important work, that far too many men and women fail to respond to the invitation God extends to them, precisely because they do not receive the direction and counsel they should receive from those in a position to give it.

(REV.) PAUL E. CAMPBELL

*The Little Flowers of St. Francis of Assisi.* Newly revised and corrected from the English translation, with a Preface by Rev. Valentine Long, O.F.M. (Catholic Book Publishing Co., New York, 1946; pages 384 with Index; price \$2.00).

This new revised English version of an old spiritual classic presents a vividly dramatic picture of the "Little Poor Man" of Assisi and his early followers. In its pages we meet the jolly Brother Juniper who cooked huge cauldrons of "hotch-potch"—enough to last the brethren a fortnight—in order that the cook could devote more time to spiritual exercises; Brother Giles who was a companion of St. Francis and who was once marooned in a church for three days because of a snowstorm; Il Poverello himself, who tamed the wild doves and the ferocious wolf of Gubbio. True, there is humor in the book, but it is a mild undercurrent which refreshes the roots of the

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(REV.) DEMETRIUS SCHENK, T.O.R.

## Our Review Table

*The Beginning of Goodness.* By Columba Cary-Elwes, Monk of Ampleforth. A new kind of Catholic book, adapting moral theology to the needs of the young layman. It is designed primarily for those who have just left school; they need help in facing the great world of religious indifference and active materialistic thought (Fides, Publishers, Montreal and South Bend, 1947; pages ix, 93; price \$1.00).

*Community Mass (Missa Recitata).* Arranged by William H. Puettner, S.J., revised by Gerald Ellard, S.J. This booklet is arranged for community use; the responses and prayers that are to be said by the congregation are set in bold type; directions are in red or rubrical type (The Queen's Work, St. Louis; pages 28; price \$0.05).

*Hail Men of Fordham Hail!* This beautiful booklet, a memorial tribute, launches the idea of the university church as a warmemorial. Seven thousand, seven hundred twenty-one men of Fordham served their country in World War II; 228 gave the last full measure of devotion (privately published).

*Alphabetical Listing of Catholic Universities, Colleges, and Junior Colleges by Fields of Concentration.* By Eugene A. Leonard, Ph.D. The purpose of this listing is to assist students in the selection of Catholic colleges. This experimental edition includes 136 of the 164 four-year Catholic colleges, and 20 of the 29 Catholic junior colleges (P. J. Kenedy and Sons, New York, 1947; pages 48, with Index; price \$0.65).

*Arise, My Love, and Come.* Mother of Mercy Novitiate, Dallas, Pennsylvania, presents this story to show how mercy serves; a miniature history of Mother McAuley's daughters. Pictures of persons and places adorn the tale (privately published).

*Saint Thomas Aquinas.* By Gerald Vann, O.P., with a Foreword by Rev. Charles A. Hart, Ph.D. This book was written "in the hope of interesting, not primarily the Catholic student of St. Thomas, but the non-Catholic reader who finds himself attracted by the breadth and depth of his wisdom, yet repelled by what he conceives as a too exclusively rational approach to reality, an approach which, as he sees it, diminishes the immensity of truth" (Benziger Brothers, Inc., New York, 1947; pages xxvii, 185; price \$3.00).

## Book News

Amsco Music Publishing Company of New York is now going to press with numbers 65 and 66 of its world famous "everybody's favorite series." No. 65 is entitled *Choral Preludes for the Organ* and contains 63 outstanding, original chorales by Bach, Buxtehude, Kuhnau, Streicher, et al., edited by Dr. Robert Leech Bedell and Virginia Carlington Thomas. No. 66 in the "series" is *Violin Solos in the Easy First and Third Positions*, arranged and edited, with piano accompaniment, by Irwin Hoffman. These two new books are expected to be of interest and value to the many music teachers in the parochial schools who endeavor to combine recreation with music education. (B 4 A)

. . .

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*The Supervisor's Exchange*, which gives summaries of research and current practices in the various areas of the elementary curriculum, with implications for teaching, goes out twice a year to supervisors, administrators, and curriculum directors.

*The Resourceful Teacher*, SB's newest service publication, offers busy classroom teachers-practical help in taking advantage of all the educational resources available as aids to teaching. It also serves as a medium of exchange of ideas and solutions of specific classroom problems. This bulletin is sent to elementary teachers four times each school year. (B 32 A)

. . .

*Gilmartin's Word Study*, Third Revised Edition, by John G. Gilmartin, assistant superintendent of schools, Waterbury, Conn., honorary doctor of literature, Holy Cross College, Worcester, Mass., is for use in word study or spelling work from the ninth through twelfth grades, in conformity with the latest Merriam-Webster *New International Dictionary*. It meets the need of students to perfect spelling, correctly pronounce words that are often "abused," and improve and enlarge their vocabulary. Contains matching, completion, and selection exercises planned to remove the drudgery often connected with word study, say the publishers. (B 26 B)

# APPROVED TEXTBOOKS FOR CATHOLIC SCHOOLS

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Baltimore	Bal.	Concordia *	Con.	Natchez	Nat.
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Cincinnati	Cin.	Davenport	Dav.	Omaha	Om.
Denver	Den.	Des Moines	D.M.	Owensboro <sup>1</sup>	Owen.
Detroit	Det.	Duluth	Dul.	Paterson	Pat.
Dubuque	Dub.	El Paso	El P.	Peoria	Peo.
Indianapolis	Ind.	Erie	Erie	Pittsburgh	Pitt.
Los Angeles	L.A.	Evansville <sup>2</sup>	Ev.	Providence	Pro.
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Milwaukee	Mil.	Fargo	Far.	Puerto Rico	P.R.
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New Orleans	N.O.	Gallup	Gall.	Richmond	Rich.
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Buffalo	Buf.	Little Rock	L.R.	Steubenville (O.)	St.
Burlington	Bur.	Manchester	Man.	Superior	Sup.
Camden <sup>3</sup>	Cam.	Marquette	Mar.	Syracuse	Sy.
Charleston	Char.	Mobile	Mo.	Toledo	Tol.
Cleveland	Cleve.	Monterey-Fresno <sup>6</sup>	M.F.	Trenton	Tr.
Columbus	Col.	Nashville	Nash.	Tucson	Tuc.
				Wheeling	Wh.
				Wichita	Wich.
				Wilmington	Wil.
				Winona	Win.

<sup>1</sup> The Archdiocese of Louisville and the Diocese of Owensboro use the same list.

<sup>2</sup> The Diocese of Camden uses the same list as Trenton.

<sup>3</sup> The Diocese of Evansville uses the same list as Indianapolis.

<sup>4</sup> The Diocese of Grand Island uses the same list as Grand Rapids.

<sup>5</sup> The Diocese of Lansing uses the same list as Detroit.

<sup>6</sup> The Diocese of Monterey-Fresno uses the same list as San Francisco.

<sup>7</sup> The Diocese of Pueblo uses in general the same list as Denver.

<sup>8</sup> The Diocese of Rockford uses the same list as Chicago.

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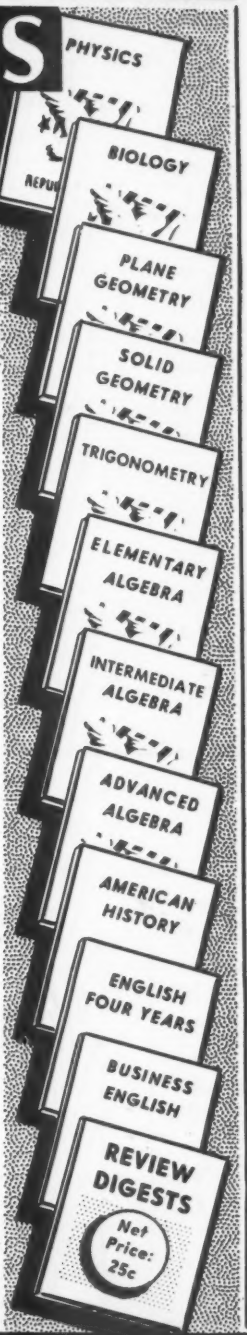
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11 For when the children were not yet born, nor had done any good or evil (that the purpose of God, according to election, might stand),

12 Not of works, but of him that calleth, it was said to her: *a The elder shall serve the younger.*

13 As it is written: *b Jacob I have loved, but Esau I have hated.*

14 What shall we say then? Is there injustice with God? Far from it.

15 For he saith to Moses:

*a* Gen. 25. 23. — *b* Mal. 1. 2.

Ver. 11. *Not yet born, &c.* By this example of these twins, and the preference of the younger to the elder, the drift of the apostle is to shew that God, in his

*c* I will have mercy on whom I will have mercy; and I will shew mercy to whom I will shew mercy.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith to Pharo: *d To this purpose have I raised thee, that I may shew my power in thee, and that my name may be declared throughout all the earth.*

18 Therefore he hath mercy on whom he will; and whom he will, he hardeneth.

19 Thou wilt say there—

*e* Exod. 33. 19. — *f* Exod. 9. 16.

Ver. 16. *Not of him that*

With Preface By  
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*Exploring in Science* (Ginn), Dub. (4)  
*Working with Science* (Ginn), Dub. (5)  
*New Ideas in Science* (Ginn), Dub. (6)  
*Going Forward With Science* (Ginn), Bal. (7) Dub. (7), W. (7)  
*Science Plans for Tomorrow* (Ginn), Dub. (8)  
**CRISSEY, F.**, *Story of Foods* (Raud, McNally), Buf. (4-6)  
**DORRIS & TAPP**, *Learning to Look at Our World* (Silver), Br. (8-3)  
**DOUGAN, L. M.**, *Stories of Outdoor Science* (Lyons), Br. (8-6-8)  
**DULL, MANN**, et al., *Modern Science in Our Daily Life* (Holt), Br. (8-7-8), N.O. (8)  
*Modern Science in Our Environment* (Holt), Br. (8-7-8), N.O. (7)  
**DUVAL, E. W.**, *This Earth We Live On* (Stokes), Buf. (4-6)  
**FABRE, J. H.**, *This Earth of Ours* (Appleton-Century), Buf. (7-8)  
**FANTONY & ELEVA**, *Other Worlds Than This* (Follett), Buf. (4-6)  
**FOX, F. M.**, *Flowers and Their Travels* (Bobbs-Merrill), Buf. (7-8)  
**FRASIER, G. W.**, et al., *Scientific Living Series* (Singer), Bal. (1, 3, 4, 6), Br. (8-1-6), Buf. (1, 8-2), Chic. (8), Erie (8-7), Pitt. (1-8), Sag. St.Cl. (1, 3, 4, 6)  
**GORDON & HALL**, *Nature Stories for Children* (Mentzer, Bush), Buf. (1-3)  
**GRIMM**, *Junior Aviation Science* (Noble), Br. (6-8)  
**HEILE, M.**, *World's Moods* (Follett), Buf. (4-6)  
**HETHERSHAW & BAKER**, *Wonders to See* (World), Br. (8-4)  
**HODGDON & SACHS**, *Creative Science* (Hinds), Br. (8-7-8)  
**HOLMYARD, E. J.**, *Chemistry for Beginners* (Dutton), Buf. (7-8)  
**HOUGH, W.**, *Story of Fire* (Doubleday), Buf. (4-6)  
**HUDSPETH, JACK & FRANCES**, *Worktest, Science Series* (Stokes), San Ant. (1-8)  
**HUNTER & WHITMAN**, *My Own Science Problems* (American), Buf. (7-8)  
**JENKINS, O. H.**, *The Children Make a Garden* (Doubleday), Buf. (1-3)  
**JOHNSON & GAYLORD**, *Stars for Children* (Macmillan), Buf. (4-6)  
**JONES, W.**, *How the Derrick Works* (Macmillan), Buf. (4-6)  
**KEELOR, K. L.**, *Working with Electricity* (Macmillan), Buf. (4-6)  
**KING, J.**, *Peter and the Frog's Eye* (Grosset), Buf. (1-2)  
**KNOX, W. W.**, et al., *Wonderland of Science* (Scribner), Br. (8-3-8)  
**LACEY, I. B.**, *Light Then and Now* (Macmillan), Buf. (4-6)  
**LANSON, G.**, *Great Moments in Science* (Doubleday), Buf. (8-6)  
**LORD, I. E.**, *Picture Book of Animals* (Macmillan), Buf. (1-3)

- MEISTER**, *Living with Science* (Scribner's), Br. (8-7-8)  
**MEISTER, M.**, *Energy and Power* (Scribner's), Buf. (7-8)  
**MIKESELL, RUTH W.**, *A Course of Study in Science* (Allyn), K.C.  
**MIX, J. I.**, *Mighty Animals* (American), Buf. (4-6)  
**MOSELEY**, *Trees, Stars, and Birds* (World), Br. (8-6-8)  
**NATIONAL WILDLIFE FEDERATION**, *My Land and Your Land Conservation Series* (Follett), Br. (8-3-7)  
**NICOL, LEVENSON**, et al., *The Nature Hour* (Silver), Br. (8-5-6)  
**PARKER, B. M.**, *Basic Science Education Series* (Row), Bal. (4-6), W. (4-6)  
**PARSONS, F. T.**, *How to Know Wild Flowers* (Scribner's), Buf. (7-8)  
**PATCH, Hexapod Stories** (Hale), Br. (8-3-5)  
**PERSING**, *Elementary Science by Grades* (Appleton), Erie (8-7)  
**PHILLIPS & WRIGHT**, *Some Animal Neighbors* (Heath), Buf. (1-3)  
**PIEPER & BEAUCHAMP**, *Everyday Problems in Science* (Scott), Man. Pitt. (7-8)  
**POWERS, Exploring Our World (Ginn), Bal. (7), N.O. (7), W. (7)  
**POWERS, NEUNER**, et al., *Our World Changes* (Ginn), Bal. (8), Hart. (8), N.O. (8), W. (8)  
*Adventuring in Science Series* (Ginn), Br. (8-7-8)  
**PRYON, W. C. & H. S.**, *The Driftless Book; The Glass Book; The Steel Book* (Harcourt), Buf. (1-3)  
**RECK, F. M.**, *Automobiles from Start to Finish* (Crowell), Buf. (7-8)  
**REED, W. M.**, *Earth for Sam* (Harcourt), Buf. (4-6)  
**REH, F.**, *Magnetism and Electricity* (American), Br. (4-6)  
*Heat and Health* (American), Buf. (7-8)  
*Light, Forces and Machines* (American), Buf. (4-6)  
**REH & WHEAT**, *Science and Life* (American), Br. (7-8)  
**ROBINSON W. W.**, *Animals in the Sun* (Harper), Br. (8-6-8) Buf. (7-8)  
**RUSH & WINSLOW**, *The Science of Things About Us* (Little, Brown), Buf. (4-6)  
**SANDERSON**, *Animal Treasure* (Hale), Br. (8-8)  
**SCOTT-FORESMAN CO.**, *A Course of Science for Middle Grades*, Dav. (5-8)  
**SILBERG**, *Elementary Science* (Globe), Br. (8-8)  
**SMALLEY, J.**, *Do You Know? (Morrow)*, Buf. (1-3)  
*Do You Know About Fishes? (Morrow)*, Buf. (1-3)  
**SMITH, TRAFTON**, *Science in Modern Life Series* (Lippincott), Dub. (7-8)  
**TRAFTON**, *Nature Study for Intermediate Grades* (Macmillan), Bel.  
**TURNER & COLLINS**, *Cleanliness and Health* (Heath), Buf. (7-8)  
**WATKINS & PERRY**, *Science in Our Modern World* (Macmillan), Hart. (8)  
*Science for Daily Use* (Macmillan), Bal., Wil. (8)  
*Science for Daily Use* (Macmillan), Bal. (8), W. (8), Wil.  
*Understanding Science* (Macmillan), Bal. (7) W. (7)  
**WEBSTER, H. H.**, *Travel by Air, Land and Sea* (Houghton), Buf. (7-8)  
**WILKINS, H. T.**, *Marvels of Modern Mechanics* (Dutton), Buf. (7-8)  
**WILLIAMS, A. Dipper Full of Stars (Follett), Br. (8-6-8)  
**WINN, J. H.**, *Book of Experiments for Junior Chemists* (Winn Mig. Co.), Buf.  
**WINSTON CO.**, *Romance of Science Stories*, Nash. (8-5-8)  
**WYLIE**, *Our Starland* (Lyons), Br. (8-4-8)****

## SPEECH

- ABNEY**, *Choral Speaking Arrangements for the Junior High School* (Expression Publ.), Alt. (7-8)  
*Choral Speaking Arrangements for the Upper Grades* (Expression Publ.), Alt. (4-5), Erie  
*Choral Speaking Arrangements for the Lower Grades* (Expression Publ.), Alt. (2-3), Erie  
**ABNEY & MINACE**, *This Way to Better Speech* (World), Br. (3-5), Det. (3-4)  
**ARCHDIOCESE OF DETROIT**, *Remedial Exercises in Phonics*, Det. (5-8)  
**ATKINSON & NELSON**, *Personality Through Speech* (Sanborn), Dub.  
**BARROWS & LIVINGSTON**, *Games and Jingles for Speech Development* (Expression Publ.), Alt. (2-3)  
*Speech Drills in Form of Play* (Expression Publ.), Alt. (1)  
**COTREL & HALSTED**, *Class Lessons for Improving Speech* (Expression Publ.), Alt. (4-5)  
**LLOYD**, *Our First Speech Book*, (Newson), Br. (1-4), Pitt.  
**MEIGHEN, PRATT**, et al., *Phonics We Use* (Lyons), Br. (1), Dub., Spfd. (1-3)  
**ORTON**, *Reading, Writing and Speech* (Norton Co.), Phila.  
**PAINTER**, *Base in Speech* (Heath), Phila.

- RAUBICHEK**, *Improving Your Speech* (Noble), Alt. (6), Br. (4-8), Det. (5-8)

## SPELLING

- ADAMS**, *The Child Centered Speller* (Augsburg), Dub.  
*Learning Words* (Sanborn), Br. (2-8)  
**ALMACK & STAFFELBACH**, *The Stanford Speller* (Laidlaw), Dub., Dul. (2-8), El P. (4-8), Erie, Ft.W., Hart. (3-5), Laf., Man. (2-8), Mil. (6-8), Peo. (2-8), Phila., Pro. St.Jos. (2-8), Scr. Spr., Tr., Wil.  
**ARNOLD**, *The Mastery of Words* (Iroquois), Sy.  
**ARNOLD, BONNEY & SOUTHWORTH**, *The See and Say Phonetic Series* (Iroquois), Phila.  
**ARCHDIOCESE OF CHICAGO SCHOOL BOARD**, *Archdiocese of Chicago Spellers*, Chic. (2-8)  
**AYER, OBERHOLTZER & WOODY**, *Modern Life Spellers* (World), Br. (2-8), Dub., Leav. (2-8), Lin. (2-8), Om. (2-8), Spo. (2-8), Tr., Wich. (2-8)  
**BETTS & AREY**, *Guide to Spelling Progress* (American), Br. (2-8), San Ant. (2-8)  
*Directed Spelling Activities* (American), Phila. (2-8)  
**BILLINGTON**, *Using Words* (Silver), Br. (2-8), Gall. (2-8), G. Bay  
**BOYER, P. A.**, *The Boyer Spellers* (Hinds, Hayden & Eldridge), Char. (2-6), Phila.  
**BOYLAN & TAYLOR**, *The New Correct Spelling* (Noble), Dub., Phila., Sy.  
**BREED & SEALE**, *My Word Book* (Lyons), Alt. (2-8), Br. (2-8), Dub., Dul. (2-8), El P. (2-8), Far., Ind. (2-4), Phila. (2-6), St.Cl. Tr. (1-6)  
*Work Book for Spellers* (Lyons), Phila.  
**BUCKLEY & WHITE**, *Activity Speller* (American), Dub., Scr., Tr. (2-8)  
**CHRISTIAN BROS.**, *De La Salle Spellers* (La Salle), Br. (2-8)  
**COLEMAN, DONOVAN, FRASIER & STODARD**, *Learning to Spell* (Hall), Bal. (3-8), D.M., Dul. (1-8), L.R. (2-8), Phila., Scr., Tr. (2-8), W. (3-8)  
**DAVIS CO.**, *Commonwealth Diagnostic Spelling Tests and Tablet*, Phila.  
**DECKERSON, JOHNSON & MCLEAN-SHAN**, *The Living Language Speller*, El P. (2-8)  
**DETROIT ARCHDIOCESAN SPELLERS**, Det. (2-8)  
**DVORAH, FERGUSON & WHALEY**, *Let's Learn to Spell* (Southern), El P.  
**ELIZABETH SR. M., H.H.M., MARGARET SR. M., C.S.J., and MARGUERITE SR. M., S.N.D.**, *The Catholic School Speller* (Laidlaw), Bal. (3-8), Cleve. (2-8), Ft.W. (3-8), K.C. (2-8), L.C. (2-8), Laf., Leav. (2-8), Og. (2-8), Phila. (2-8), St.L. (2-8), W. (3-8), Wh. (2-8)  
**EMMANUEL, MOTHER**, *The Emmanuel Spellers* (Sadlier), Alb., Alt. (2-8), Dal., Dul. (3-8), Far., Hbg. N.Y. (1-8), Og. (2-8), Phila. (2-8), Ral., Rich. (3-8), St.Cl. (2-8), Scr., Sen. Spfd. (2-8), Tr. (2-8)  
**EUGENE, REV. BROTHER, O.S.F.**, *The Brooklyn Catholic Speller* (Sadlier), Br. (2-8), Phila.  
*Graded Speller* (Sadlier), Phila.  
**FITZGERALD & FITZGERALD**, *Learning Words Series* (Bruce), Br. (2-8), Far., Mil., Minn., Phila., Pitt. (2-8), Wil.  
**FORAN & IRMINA**, *The Capitol Spellers* (Catholic Educational), Alt. (2-8), Buf. (1-8), Char. Dub., Hon., I.A., Mil. (2-5), Mo. (2-8) Og. (2-8), St.Cl., San D., San Fr., Scr., Tol. (2-8)  
**GARVER, GINGRICK & WANNER**, *Working with Words* (Nelson), Dub.  
**GATES**, et al., *The Pupils' Own Vocabulary Speller* (Macmillan), Br. (2-8), Dub. (2-8), L. (2-8), Owen. (2-8), Phila. (2-8)  
**HORN & ASHRAUGH**, *Progress in Spelling* (Lippincott), Dav., Dub., Ind. (5-8), Phila., Sag.  
**IROQUOIS PUBLISHING COMPANY**, *The Morrison Speller*, Far., Phila.  
**JAMES & LAW**, *National Speller*, Wh.  
**JOHNSON, LAURA**, *Unit Workbook in Spelling* (Allyn), Phila. (8)  
**LEE, J. M.**, et al., *Spelling Today* (Scribner), Br. (8-2-8)  
**LEONARD & WINSHIP**, *The New Merrill Spellers* (Merrill), Hart., K.C., Phila.  
**LEWIS, E. E.**, *Common Word Spellers* (Ginn), Dul. (1-8), Gr.F., Phila., San Fr.  
**LIPPMAN & GOLDIN**, *Easy Speller* (Globe), Tr.  
**McCALL, W.**, *Language Arts Speller* (Laidlaw), Bal.  
**MADDEN & STANISLAUS**, *Modern Parochial Speller* (Bensiger), Phila.  
**MORRISON, J. C.**, *Spellers* (Iroquois), Far., Phila.  
**NEWTON & HANNA**, *Newton-Hanna Spellers* (Houghton), Alt. (2-8), Den., Gr.F., Hel., Pueb., Sav. (2-8), Tr. (2-8), Wich.

## ELEMENTARY SCHOOLS Spelling (Continued)

NIFENECKER & McGRATH, *Longmans City Speller* (Longmans), Phila.  
PATTON & SHANK, *Progressive Word Mastery* (Merrill), Bal. (3-8), Bo., Br. (1-8), Cin. (2-8), G.R. (2-8), Phila. (2-8), Sp., Tr. (2-8), W. (3-8)  
PAYNE & GARRISON, *Payne-Garrison Speller* (Rand, McNally), N.O. (2-7), P. (Ore.) (2-8)

PEARSON & SUZZALLO, *Essentials of Spelling* (American), Bo., Char., Col., Gal. (2-7), Col., Man. (2-8), Nash. (2-8), Pitt. (3-8), St.  
SILVER BURDETT, *Progressive Spelling Series*, Phila.  
SISTERS OF ST. JOSEPH, *The Mastery Speller* (Sudler), Dub. (3-8)  
SMITH & BAGLEY, *Mastery Spellers* (Heath), Dul. (2-8), Ser.  
SUZZALLO, PEARSON & HILLEGAS, *Everyday Spelling* (American), Bo., Phila., Rich.  
TAYLOR, et al., *Correct Spelling with Dictionary Study* (Noble and Noble), Sy.

TIREY, FUQUA & BLACK, *Life-Use Speller* (Winston), Hel.  
WHEELER, MOORE, *Spelling to Write* (Heath), Br. (2-8), Phila. (2-8)  
WICKEY & LAMBADER, *Goals in Spelling* (Webster), B., Br. (2-8), Char. (2-6), Dul. (3-8), St.Cl., (2-8), Tr. (1-8)  
WOHLFORTH, J. H., *New World Speller* (World), B.  
WRIGHT & PARKINSON, *Work and Play With Words* (Macmillan), Phila.  
YOAKAM & DAW, *My Spelling* (Ginn), Br. (2-8), St.Cl., Wil.

# APPROVED TEXTBOOKS FOR CATHOLIC HIGH SCHOOLS

## AERONAUTICS

AMERICAN TECHNICAL SOCIETY, *Fundamentals of Electricity*, Br.  
*Fundamentals of Machines*, Br.  
*Fundamentals of Ship Training*, Br.  
*First Principles of Flight*, Br.  
*Meteorology and Aircraft Instruments*, Br.  
*Flight, Construction and Maintenance*, Br.  
*Flight Aviation Engines*, Br.  
BEAUCHAMP & MAYFIELD, *Basic Electricity* (Scott), Br.  
BENJAMIN, *Fundamentals of Electricity* (Scribner), Br.  
BRADLEY, *Mathematics of Air and Marine Navigation* (American), Br.  
BROWN, *Airplane Models and Aviation* (Heath), Br.  
CARNEGIE-ILLINOIS STEEL CORP., *Electricity* (American), Br.  
CUSHING, *Fundamentals of Machines* (Ginn), Br.  
DULL & IDELSON, *Fundamentals of Electricity* (Holt), Br., N.O. (3-4)  
DULL & NEWLIN, *Fundamentals of Machines* (Holt), Br., N.O. (3-4)  
JONES, *Fundamentals of Applied Electricity* (Bruce), Br.  
JORDANOFF, *Through the Overcast* (Ginn), Br.  
*Four Wings* (Ginn), Br.  
*Safety in Flight* (Ginn), Br.  
JOSEPH, *Fundamentals of Machines* (Scribner), Br., N.O. (3-4)  
LAPP, KNIGHT, et al., *Mathematics for the Emergency* (Scott), Br.  
LAWRENCE, *New World Horizons* (Silver), Br.  
LEYSON, *Wings for Offense* (Dutton), Br.  
MACMILLAN, *Science of Pre-Flight Aeronautics for High Schools*, Br.  
*Elements of Pre-Flight Aeronautics for High Schools*, Br., N.O. (3-4)  
*Human Geography in the Air Age*, Br.  
*Physical Science in the Air Age*, Br.  
*Social Studies in the Air Age*, Br.  
*Globes, Maps and Skyways*, Br.  
*Flying High*, Br.  
*Wings for You*, Br.  
*The Air We Live In*, Br.  
*The Biology of Flight*, Br.  
*Mathematics in Aviation*, Br.  
*Education for the Air Age*, Br.  
*Aeronautics in the Industrial Arts Program*, Br.  
*Elementary School Science for the Air Age*, Br.  
*Geographic Education for the Air Age*, Br.  
MARCUS & HORTON, *Elements of Radio* (Prentice-Hall), Br.  
MILLER, *Fundamentals of Electricity* (Heath), Br., N.O. (3-4)  
MOLENDYK & EDWARDS, *Thus Be It Ever* (Harper), Br.  
MOORE, *Elementary Aviation* (Heath), Br.  
NEWSON, LARSEN, *Basic Mathematics for Pilots and Flight Crews* (Prentice-Hall), Br.  
OBOURN & MONTGOMERY, *Fundamentals of Electricity* (Webster), Br.  
POPE & OTIS, *Elements of Aeronautics* (World), Br., El P.  
RINDE, *Electricity* (Harcourt), Br.  
ROBINSON, MIDDLETON, et al., *Before You Fly, Essentials of Aeronautics* (Holt), Br.  
SIEMENS, *Aeronautics Workbook* (Ginn), Br.  
WALLENDORF, STEWART, et al., *Machines* (American), Br.  
WALLING & HILL, *Aircraft Mathematics* (Macmillan), Br.  
WILLIAMS & SCARLOTT, *Radio* (American), Br.  
WILLIARD, *Fundamentals of Electricity* (Ginn), Br.

## AGRICULTURE

GRIMES & HOLTON, *Modern Agriculture*, Dub., Leav., Wich.

HAMMONS & WOODS, *Today's Agriculture*, (Lippincott), Dub.

## ALGEBRA

BETZ, W., *Algebra for Today* (Ginn), Bal., Br. (1-2), Char. (1-2), Erie, Gall. (1), L.A. (1), St.Cl., Sy. (1-2), Wil.  
BLAIR, V., *The New Day Algebra*, First Year (Merrill), Br.  
BRESLICH & STONE, *First Course in Algebra* (Laidlaw), Wil.  
BRINK, *Intermediate Algebra* (Appleton), D.M.  
BURNETT & BATZLER, *Learning Activities in Elementary Algebra* (College Entrance), Br.  
DURRELL & ARNOLD, *A First Book in Algebra* (Merrill), Sy. (1)  
EDGERTON & CARPENTER, *Elementary Algebra* (Allyn), Bo., Br., Buf. (1), El P., Gall. (1), Hel., Pitt. (1), Sy. (1)  
*Second Course in Algebra* (Allyn), Bo., Br., Det., El P., G.R., Sag. (2), Sy. (2)  
*Intermediate Algebra* (Allyn), Br., Sy.  
*Advanced Algebra* (Allyn), Br.  
ENGELHARDT & HAERTTER, *First Course in Algebra* (Winston), Br.  
*Second Course in Algebra* (Winston), Br.  
FREILICH, SHANHOLT, et al., *Elementary Algebra* (Silver), Br.  
*Intermediate Algebra* (Silver), Br.  
HART, H. H., *Essentials of Algebra*, First Course (Heath), Br., Cleve., Dub.  
HAWKES, CUBY & TOUTON, *First Year Algebra* (Ginn), Br., El P., Pitt. (1)  
*New Second Course in Algebra* (Ginn), Br., El P., L.A. (3), Pitt. (2)  
*Second Year Algebra* (Ginn), Pitt. (2)  
*Elementary Algebra* (Ginn), Gr.F.  
JOHNSON & BELCHER, *Second Course in Algebra* (Laurel), Br.  
KINGSBURY & WALLACE, *First Year Algebra* (Bruce), Br.  
*Second Year Algebra* (Bruce), Br., St.Cl., (2)  
LENNESE, N. J., *A First Course in Algebra* (Macmillan), B., Br., Det. (1), Erie, Gall. (1)  
*A Second Course in Algebra* (Macmillan), B., Br., Det. (2), Erie, San D.  
LEVENTHAL, SALKIND, et al., *Adventures in Algebra* (Globe), Br.  
MALLORY, A *First Course in Algebra* (Sanborn), Br., Dub., Leav.  
*A Second Course in Algebra* (Sanborn), Br., Dub., Leav.  
MILNE, *Second Course in Algebra* (American), Nat. (2)  
MILNE & DOWNEY, *Activities in Algebra* (American), Bal., Cin.  
*First Course in Algebra* (American), Bal., Gall. (1), Bo., Wil.  
*New Second Course in Algebra* (American), Bo., Br.  
NYBERG, *Fundamentals of Algebra* (American), Br.  
RUCH & KNIGHT, *Standard Service Algebra* (Scott), Br., St.Cl., San D.  
SCHORLING, CLARK & LINDELL, *Second Year Algebra* (World), Br.  
*First Year Algebra* (World), Br., N.O. (1)  
SCHULTZE & BRECKENRIDGE, *Algebra, Elementary and Intermediate* (Macmillan), Wh.  
SMITH, REEVE, et al., *Text and Tests in Elementary Algebra* (Ginn.), Br.  
STEIN, *Algebra in Easy Steps* (Newson), Br.  
STONE & GEORGES, *Unit Workbook in Algebra* (Allyn), Erie.  
STONE & MALLORY, *A First Course in Algebra* (Sanborn), Br., Dub., Erie, Gall. (1), Nat. A *Second Course in Algebra* (Sanborn), Br., Dub., Erie.  
STRAYER & UPTON, *Modern Algebra* (American), Hart.

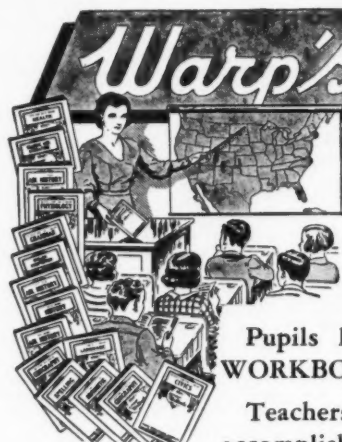
THEISSEN & MCCOY, *First Course in Algebra* (Loyola), Det., G.R., Sag. (1), Spr.  
*A Second Course in Algebra* (Loyola), Spr.  
UPTON, *Practical Algebra, Introductory Course* (American), Br.  
WELLS & HART, *First Year Algebra* (Heath), D.M., Gall. (1), Hart., Sy. (1)  
*Progressive Second Algebra* (Heath), Br.  
*Modern Higher Algebra* (Heath), San D.

## ARITHMETIC

(See Mathematics; Business Arithmetic)

## ART

ANDREYEFF, B., *Modern Lettering Folio* (Davis), Sy.  
ART EDUCATION, INC., *Museum Prints for Classroom Use*, Br.  
BABBITT & SWARTZ, *Mechanical Drawing Including Blueprint Reading* (Holt), Br.  
BADGER, HALE, et al., *Introduction to Applied Drawing* (McCormick-Mathers), Dub. (8)  
BEEM & GORDON, *Free-Hand Drawing* (Bruce), Br., N.O. (2-4), Sv.  
BERG, EDWARD, *Mechanical Drawing* (Bruce), Dub.  
BROWNJOHN, *Elementary Free-Hand Drawing* (Bruce), Br., Sy.  
COLLINS & RILEY, *Art Appreciation* (Harcourt), Br., N.O. (3-4)  
DELEMONS, P., *Applied Art* (Pacific Press), Sy.  
*Lettering Folio* (Davis), Sy.  
DOOLITTLE, RUTH, *Design* (Santa Barbara Coll. Press), Sy.  
DOTEN & BOULARD, *Fashion Drawing, How To Do It* (Harper), Br.  
ERMEILING, FIECHER, et al., *Mechanical Drawing* (Bruce), Br., Dub. (8)  
FAULKNER ZIEGFELD, et al., *Art Today* (Holt), Br.  
FRENCH, *Mechanical Drawing for High Schools* (McGraw-Hill), El P., N.O., St.Cl.  
GARDNER, *Art Through the Ages* (Harcourt), Br.  
*Understanding the Arts* (Harcourt), Br.  
HARRINGTON & HARRINGTON, *Writing for Print* (Heath), Hel.  
KLAR & DILLAWAY, *The Appreciation of Pictures* (Art Education), Br.  
LEE, K. D., *Adventuring in Art* (Appleton-Century), St.Cl.  
McGEE & STURTEVANT, *General Mechanical Drawing* (Bruce), Br., Char., Dub. (5), Spr.  
MOORE, *People and Art* (Allyn), Br., Det., N.O. (2-3), Spr.  
*Art Sketchbook* (Allyn), Det. Dub. (8)  
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STOCKTON, *A Topical Survey of American History* (Barnes and Noble), El P.  
THOMAS & HAMM, *Modern Europe* (Holt), Br., Dub. (5), Sy.  
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WILSON & LAMB, *American History* (American), Dub. (1)  
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 LOYOLA, SR. M., *Visualized Church History* (Oxford), Det. (3), N.O. (2)  
 MARIE, SR. JANE, *Christ Life Series* (Bruce), Sag.  
*The Life of Our Lord* (Bruce), Br. (S 1), N.O. (1)  
*Living in Christ* (Bruce), Br. (S 2)  
 MCNEILL, REV. L. A., & AARON M., *The Means of Grace* (St. Anthony), Dub. (2)  
 MANION, *Lessons in Liberty* (Notre Dame Press), Erie  
 NOLL, *Doctrine and the Commandments* (Sunday Visitor), Br. (S 2), Pat. (2)  
*Private and Social Conduct: Social Problems* (Sunday Visitor), Br. (S 3), Pat. (3)  
*Religious Practices and the Sacraments* (Sunday Visitor), Br. (S 1), Pat. (1)  
*The World You Will Face* (Sunday Visitor), Br. (S 4), Pat. (4)  
 PAROCHIAL SCHOOL PUBLISHING CO., *Religion Units for Grades, Det.* (1-4), Sag.  
 RAEMERS, *The Catholic Gentleman* (Sadlier), Erie, Gr.F.  
 RESCH, *Our Blessed Mother* (Bruce), Br. (S 1-3)  
*Our Divine Model* (Bruce), Br. (S 1-3)  
 ROCHE, *The Commandments of God* (Mission Church), Br. (S 1-2)  
 ROSS, *Sound Social Living* (Bruce), Det. (4)  
 ROSS, REV. J. E., *Christian Ethics* (Devine-Adair), Dub. (4)  
 RUSSELL, *Christ the Leader* (Bruce), Br. (S 1-3), Nat.  
 SCHMIDT & PERKINS, *Faith and Reason* (Loyola), Bo., Det. (4), Dub. (4), Erie (4), L.A. (4), N.O. (3), Pro. (4), Pub. (4), Sy. (4), Wh.  
 SCOTT, *Things Catholics Are Asked About* (Loyola), Hel.  
*Answer Wisely* (Loyola), Dub. (1)  
 SISTERS OF NOTRE DAME, *Church History of the United States* (Benziger), Erie  
 SMITH, REV. S. F., S.J., *Gospel According to St. Luke* (Washington), Spr.  
 SPELLMAN, CARDINAL, *The Road to Victory* (Scribner's), Br.  
*No Greater Love, the Story of Our Soldiers* (Scribner's), Br. (S 1-4)  
 STEINMUELLER, REV. JOHN, *A Companion to the Sacred Scriptures* (Wagner), Br. (3)  
*A Gospel Harmony* (Sadlier), Br. (3)  
*Some Problems of the Old Testament* (Bruce), Br. (3)  
 SULLIVAN, JOHN F., *The Visible Church* (Kenedy), B. (1), Dub. (3), Leav. (1), N.O. (3)  
*The Externals of the Catholic Church* (Kenedy), Dub. (2)  
 WEEGER, REV. H. R., *Studies in Religion, Catholic Doctrine* (Sadlier), Dub. (1)

## SCIENCE

(See also *Biology, Chemistry, Physics*)

- BEAUCHAMP, MAYFIELD & WEST, *Everyday Problems in Science* (Scott), Bo., Cleve., Gall. (1), Spr.  
*General Science* (Scott), Sy.  
 CALDWELL & CURTIS, *Science for Today* (Ginn), D.M., Dub., Gall. (1), Leav., St.Cl.  
*Introduction to Science* (Ginn), Gr.F., Sy.  
 CARROLL, F. B., *Understanding Our Environment* (Winston), Gall. (1)  
 CLARK, et al., *Science on the March* (Houghton), N.O. (1)  
 CLEMENTS, *General Science* (Iroquois), Sag., Sy.  
 CLEMENTS, COLLISTER & THURSTON, *Our Surroundings* (Iroquois), Char., Gall. (1), Sy.  
 DAVIS & SHARPE, *Science* (Holt), Dub. El P.  
 DULL, MAN, et al., *Modern Science* (Holt), Br.  
 EBY, et al., *The Physical Sciences* (Ginn), Pitt. (4)  
 FLETCHER, *Earth Science* (Heath), Br.  
 GLASS, CARPENTER & WOOD, *Modern Science Series* (Allyn), Dub.  
 HAUSRATH AND HARMS, *Consumers Science* (Macmillan), Cin.  
 HUNTER & WHITMAN, *Problems in General Science* (American), Gall. (1), L.A. (1)  
*Doorway to Science* (American), Sy.  
 LAKE & HARLEY, *Exploring the World of Science* (Silver), Gall. (1), Gr.F., Hel., Leav.  
 LEMKIN, *Visualized General Science* (Oxford), Det.  
 POWERS, *Exploring Our World* (Ginn), Gall.  
 POWERS, NEUNER, BRUNER & BRADLEY, *Our World and Science* (Ginn), Cin., Sy.  
*Our World Changes* (Ginn), Bal.  
 REGENSTEIN & TEETERS, *Science at Work* (Rand, McNally), Det., G.R.  
 SMITH & VANCE, *Science for Everyday Use* (Lippincott), Det.

- TEETERS, BRIDGES & LEE, *Workbook* (Rand, McNally), Det., G.R., Wich.  
 TRAFONT & SMITH, *Science in Daily Life* (Lippincott), Gall. (1)  
 UNZICKER & GRUENBERG, *Activities in General Science* (World), Char.  
 VAN BUSKIRK, et al., *Science of Everyday Life* (Allyn), El P.  
 WATKINS, BEDELL, *General Science of Today* (Macmillan), N.Y.  
 WOOD & CARPENTER, *Our Environment* (Allyn), Hel., St.Cl., Sy.  
*Our Environment—How We Use and Control It* (Allyn), Buf. (1), Gall. (1), Hart, Sy.

## SHORTHAND

- BAUGHMAN & GREGG, *Most-Used Aviation Terms* (Gregg), Br.  
 BERLIN, NUNES, et al., *Graphic Transcription* (Gregg), Br.  
 BLANCHARD & ZOUBEK, *Expert Shorthand Speed Course* (Gregg), Br.  
*Most Used Congressional Record Terms* (Gregg), Br.  
 BOLGER, ST. JOHN, et al., *Business Letters for Dictation* (Pitman), Br.  
 BOWMAN, *Shorthand Dictation Studies* (Southwestern), Br., Dub. (S)  
 ELDRIDGE, *New Shorthand Dictation Exercises* (American), Br.  
 ELDRIDGE, STICKNEY & STICKNEY, *Shorthand Reading and Dictation Exercises* (American), Br.  
 FOOTE, STRONG, *Most-Used Civil Service Terms* (Gregg), Br.  
 FORKNER, OSBORNE & O'BRIEN, *Correlated Dictation and Transcription*. Pitman ed. (Heath), Br., Dub. (S)  
 FRICK, VIETTI, et al., *Talk and Take, Thomas Natural Shorthand* (Prentice-Hall), Br.  
 GINSON, *One Minute Speed Tests on Gregg Shorthand* (Gregg), Br.  
 GREGG, JOHN ROBERT, *Gregg Shorthand* (Gregg), B., Br., Char., Det., Dub., El P., G.R., Hart, Hel., Mil., Nat., Sag., Wich.  
*Gregg Shorthand Manual* (Gregg), Bo., Dub. Gall. N.O. (3-4), St.Cl., Sy. (1)  
*Gregg Speed Building* (Gregg), Dub., Gall. Hel., N.O. (4), Pitt. (2), Spr., Sy. (2)  
*Gregg Speed Studies* (Gregg), B., Bo., Br., Buf. (2), Nat. N.O. (3-4), St.Cl., Sy., Pitt., Wich.  
*Gregg Graded Readings* (Gregg), Wich.  
*Frequently Used Army and Navy Terms* (Gregg), Br.  
*Military Language Manual* (Gregg), Br. (S 1)  
*Words and Phrases Most Frequently Used in the Quartermaster Corps* (Gregg), Br.  
*A Refresher Course in Gregg Shorthand* (Gregg), Br.  
*Shorthand—Functional Method* (Gregg), Det., Dub., N.O. (3-4), Pitt.  
*Shorthand—Anniversary Edition* (Gregg), Buf. (2), Pitt.  
*Diccionario de la Taquigrafia* (Gregg), Br.  
 HODEL & PHELAN, *High Speed* (Rowe), Br.  
 HUTCHINSON, *English Style Studies for Stenographers* (Gregg), Br.  
 ICKES, *Basic Transcription* (Gregg), Br.  
 LA VIOLA, *Most Used Medical Terms* (Gregg), Br.  
 LESLIE, *Gregg Shorthand Functional Method* (Gregg), Bo., Gall., G.R., Pitt., Spr., Sy.  
 LESLIE & ZOUBEK, *Speed Drills in Gregg Shorthand* (Gregg), Br.  
 McNAMARA, BATES, *Rational Dictation Studies* (Gregg), Br.  
 NEWMAN, S. K., *Modern Gregg Graded Dictation* (Ginn), Br.  
 PITMAN, ISAAC & SONS, *Modern Pitman Shorthand*, L.A. (4)  
*New Standard Dictation*, Br.  
*New Standard Course*, Br.  
 PITMAN, HOWARD, *Photographic Shorthand* (Photographic Institute), Sy. (2)  
 REIGNER, *New Dictation Course in Business Literature* (Rowe), Br.  
 RENSHAW & LESLIE, *Gregg Dictation and Transcription* (Gregg), Br., Det., G.R., N.O. (4), Spr., Sy. (2)  
 RIEMER, *Civil Service Training for Stenographers* (Gregg), Br.  
 SAPHIER & SMYTH, *Expert Dictator* (Pitman), Br.  
 SORELLE & GREGG, *Applied Secretarial Practice* (Gregg), Sy., Wich.  
 THOMAS, *Natural Shorthand* (Prentice-Hall), Br.  
 WHITMORE-WANOUS, *Dictation Transcription Studies* (South-Western), Sy. (2)  
 ZOUBEK, *200 Takes for Shorthand Speed* (Gregg), Br.

## SOCIAL TRAINING

- BRIGGS, *Manners Today. Parliamentary Procedure* (Briggs), Br.  
 BROCKMAN, *What Is She Like? A Personality Book for Girls* (Scribner's), Br.  
 CRAIG & RUSH, *Clothes with Character* (Little, Brown), N.Y.  
 EVANS, *How to Make Historic American Costumes* (Barnes), Br.

- The Story of Textiles* (Little, Brown), Br.  
 GOODRICH, *Living With Others. A Book on Social Conduct* (American), Br.  
 HAWES, *Good Grooming* (Little, Brown), Br.  
 RAEMERS, *The Catholic Gentleman. A Manual of Christian Practice and Etiquette* (Sadlier), Br.  
 SILVER, GRAVES, RYAN, *Foundations for Living* (Appleton), Pitt. (3)  
 STORY & OGLESBY, *Individuality and Clothes* (Funk & Wagnall), Br.  
 VAN DUZER, et al., *The Girl's Daily Life* (Lippincott), Pitt.

## SPANISH

- ALEXIS, *First Course in Spanish* (Midwest), Br. (1)  
*Lazarillo de Tormes* (Midwest), Br. (2)  
*En España* (Midwest), Br. (S 2)  
 ALPERN & MARTEL, *A Spanish Silent Reader* (Globe), Br. (S 2-4)  
*Aventuras de Don Quijote* (Houghton), Br. (S 3)  
 AMNER-STAUBACH, *Revista de America* (Ginn), Br. (S 3-4)  
 ARJONA, et al., *Spain and America* (Scott), Br. (2), Char. (1-2), Spr.  
 BAHRET, *Spanish in Action* (Globe), Br. (2-4)  
 BARLOW, *Basic Spanish* (Crofts), Br. (1)  
 BARLOW & STEEL, *Noche Oscura en Lima* (Crofts), Br. (1-2)  
 BEDICHEK & CAMPA, *Mastering Spanish* (Macmillan), Br. (S 3-4)  
 CABAT & FANNING, *A New Approach to Spanish* (American), Br. (1-2)  
 CABAÑA DE VACA, *Los Naufragos y Relacion* (Heath), Br. (2-3)  
 CANO & CAMERON, *Cinco Novelas y un Cuento* (Heath), Br. (2)  
 CABAÑAL, *Language, Literature & Life* (Scott), Leav., Pitt.  
*Spain and America* (Scott), Pitt., Spr.  
 CASIS & SWITZER, *El Mundo* (Heath), Br. (1-2), D.M., Gall.  
 CASTILLO & SPARKMAN, *Graded Spanish Readers* (Heath), Br. (S 1-2)  
*Volando por Sudamerica* (Heath), Br. (2)  
 COATES, *Spanish for Today* (Harper), Br. (1)  
*Estas Americas* (Harper), Br. (2)  
 COESTER, *Cuentos de la America Española* (Ginn), Br. (4)  
 COLLINS & MORALES, *Contrastes, Leyendo y charlando* (Holt), Br. (1)  
 CRAWFORD, *Un Viaje por España* (Holt), Br. (S 2)  
 DASH, et al., *Leyendas y Cuentos Panamericanos* (Globe), Br. (2)  
*Spanish in a World at War* (Globe), Br. (S 2-3)  
 DEVITIS, *Spanish Grammar* (Allyn), Br. (1-2)  
 DORADO, *España Pintoresca* (Ginn), Br. (S 2-3), N.O. (3-4)  
*Primeras Lecciones de Español* (Ginn), Br. (1)  
*Primeras Lecturas en Español* (Ginn), Br. (1)  
*Segundas Lecciones de Español* (Ginn), Br. (2)  
 FERNANDEZ & JENNINGS, *Spanish Grammar in Review* (Holt), Br. (3)  
 FORRESTER, et al., *Vamos a Mexico* (Heath), San D.  
 FRIEDMAN, et al., *Spanish, Book One* (Scott), Br. (1), Gall.  
*Literature and Life* (Scott), El P.  
*Spain and America* (Scott), San D.  
 FUCILLA, *The Follett Spanish Dictionary* (Follett), Br. (S 1-4)  
 GAIDOS, *Trafalgar* (Oxford), Br. (1)  
 GALARRAGA, *El Heroe* (Oxford), Br. (2-3)  
 GOGGIO & TAYLOR, *Lecturas Ibero-Americanas* (Heath), Br. (S 2)  
 GRISME, *Sailing the Spanish Main* (Macmillan), Br. (S 1)  
 GRISMER & ARJONA, *The Pageant of Spain* (Crofts), Br. (2)  
 GRISMER & ARROYO, *Buenos Amigos, Buenos Vecinos* (American), Br. (S 1-2)  
 HARRISON, *México Simpatía* (Heath), San D.  
 HEFLER & ESPINOSA, *Primeras Lecturas* (Oxford), Br. (1)  
 HESSE, *Spanish Review Grammar* (American Book), Br. (3)  
*War-time Spanish* (American Book), Br. (3)  
 HILLS & FORD, *First Spanish Course* (Heath), Br. (1-4), N.O. (1-3), Spr.  
 HOLMES & HERNANDEZ, *Practical Spanish Grammar* (American), Br. (S 1-2)  
 HOUSE & MAPES, *Shorter Spanish Grammar* (Ginn), Br. (2)  
 HUBNER & MORALES, *Grandes Latinoamericanos* (Holt), Br. (S 1-2)  
 JARRETT & McMANUS, *El Camino Real* (Houghton), Br. (1-2), Buf. (2), Dub., Leav. (1-2), Dan D.  
 JONES & HANSEN, *Hispanoamericanos* (Holt), Br. (3)  
 KEATING & FLORES, *El Gaucho y La Pampa* (American), Br. (S 2-3)  
 LEAVITT & STOUDEMIRE, *Concise Spanish Grammar* (Holt), Br. (2)  
*Por Los Siglos* (Holt), Br. (2)  
 LEONARD, *Spanish Drill Book* (Globe), Br. (S 2-3)  
 LUCAS, *Vamos a Cantar* (Heath), Br. (S)  
 LURIA, *Correspondencia Comercial al Dia* (Silver), Br. (2-3)



## HIGH SCHOOLS Spanish (Continued)

- MACY & RUDD, *Nuestros Vecinos Mexicanos* (Ronald), Br. (3-4)  
MANFRED, *Practical Spanish Reader for Beginners* (Scribner's), Br. (S 1-4)  
MAPES & LOPEZ-MORILLAS, *Y Va de Cuenta* (Ginn), Br. (S 1-2)  
MARCIAL & DORADO, *Pasitos* (Harper), Br. (1)  
MULLER & MOSHER, *Hispanic Civilization* (Globe), Br. (S 1-4)  
NATELLA & STRATOON, *Divertase Leyendo* (College Entrance), Br. (S 3-4)  
OLMSTED & GRISMER, *Spanish Grammar* (Macmillan), San D.  
PALACIOS *El Alferes Real* (Oxford), Br. (2-3)  
PECK & MERAS, *Spain in Europe and America* (Harper), Br. (1-2)  
PIERCE & FONTANINI, *Español, Primer Libro* (Mentzer, Bush), Br. (1)  
PITTAO, J. M., *Macmillan Inter-American Series, Anécdotas Fáciles*, Br. (S 1)  
*Conversación Fácil* (Macmillan), Br. (S 1)  
*Dialogos Fáciles*, Br. (S 1-2)  
*Más Anécdotas Fáciles*, Br. (S 1-2)  
PITTAO & GREEN, *Modern Spanish Grammar* (Heath), Bo.  
*Primer Curso de Español* (Heath), Gall., Leav., Pitt.  
*Progressive Spanish* (Heath), Spr.  
*Segundo Curso de Español* (Heath), Gall., Leav., Pitt.  
READER'S DIGEST, *Selecciones del Reader's Digest*, Br.  
RODRIGUEZ & CASTELLANO, *Historia de España* (Oxford), Br. (S 2-3)  
RUSSELL, *A Graded Spanish Reader* (Ginn), Br. (3-4)  
SCANLON & VANDER BEKE, *Spanish Basic Reading Grammar* (Bruce), Br. (1)  
SEYMOUR & CARNAHAN, *Alternate Spanish Review Grammar* (Heath), Br. (3), N.O. (3-4), San D.  
TORES, RIOSECA & MORBY, *Cartilla Mexicana* (Crofts), Br. (2-3)  
*Essentials in Spanish* (Doubleday), ELP.  
*The Latin-American Song Book* (Ginn), Br. (1-4)  
TURK, *Así se Aprende el Español* (Heath), Br. (S 1)  
VALLE-INCLAN, *Sonata de Estío* (Heath), Br. (S 2)  
WALSH, *Primer Libro de Lectura* (Norton), San D.  
WAXMAN, *La Alfombra Magica* (Heath), Br. (S 2)  
WATSON & MOORE, *On to South America* (Holt), Br. (2)  
Juan (Harper), Br. (S 1)  
*In Central America* (Holt), Br. (S 2)  
WEBSTER & HUSSEY, *History of Latin America* (Heath), Br. (3-4)  
WEEMS, R., *Un Verano en España* (Heath), San D.  
WHITTE, ANDRADE, et al., *Spanish Commercial Correspondence* (Heath), Br. (2-3)  
WILCOX & FOLLETT, *Junior Classic Dictionary*, Br. (S 1-4)  
WILLIAMS & MENDOZA, *La Clave Panamericana* (Harper), Br. (S 1-2)  
WILKINS, *New First Spanish Book* (Holt), Br. (1), N.O. (1-3)  
*New Second Spanish Book* (Holt), Br. (2), N.O. (2-4)  
*New Spanish Reader for Beginners* (Holt), Br. (S 1)  
*Primeros Pasos en Español* (Holt), Br. (1)  
*Quinto en America* (Holt), Br. (2)  
*Quinto en España* (Holt), Br. (1)  
WILKINS & ALPERN, *Nuevos Ejercicios* (Globe), Br. (S 2-4)  
WILLETT & SCANLON, *A Basic-Vocabulary Spanish Reader* (Crofts), Br. (1-2)  
Minimum Spanish Grammar (Crofts), Br. (1)  
WOLFSY, *Beginning Spanish* (Macmillan), Br. (1)

## SPEECH

- ATKINSON & NELSON, *Personality Through Speech* (Sanborn), Br. (1), Dub. (1)  
BARBER, *Speech Education* (Little, Brown), Br. (3-4)  
BORCHERS, *Living Speech* (Harcourt), Br. (1)  
CRAIG, *The Junior Speech Arts* (Macmillan), Br. (1), ELP.  
*The Speech Arts* (Macmillan), Br. (2-4)  
DOXSEE, *A Practical Teacher of Public Speaking* (Bruce), Br. (1-4), Dub.  
DUFFEY & CROFT, *Speech Models* (Bruce), Br. FAIRBANKS, *Voice and Articulation* (Harper), Br. (1-4)  
FISKE, *The Practical Course in Speech* (Sadlier), Br. (1-4), Pitt. (1-4), St.Cl.  
GOUGH, ROUSSEAU, et al., *Effective Speech* (Harper), Br. (1-4), Dub., N.O. (1-4)  
HEDDE, BRIGANCE, *American Speech* (Lippincott), Dub.  
PAINTER, *Ease in Speech* (Heath), Br. (2-4)  
PLATT & PERRIN, *Current Expressions of Fact and Opinion* (Scott), Dub.  
RAUBICHECK, *Improving Your Speech* (Noble), Det.

- RAUBICHECK, DAVIS & CARLL, *Voice and Speech Problems* (Prentice-Hall), Br. (3-4)  
SEELY & HACKETT, *Experiences in Speaking* (Scott), Br. (3-4), Dub.  
SMITH, KREITING, et al., *Everyday Speech* (American), Br. (1-2)  
WALSH, *Sing Your Way to Better Speech* (Dutton), Br. (1-4)  
WATKINS-FROST, *Your Speech and Mine* (Lyons), Det.  
WEAVER, BORCHERS, et al., *The New, Better Speech* (Harcourt), Br. (3-4)

## STENOGRAPHY

(See Shorthand)

## TRIGONOMETRY

- BELL & THOMAS, *Essentials of Plane and Spherical Trigonometry* (Holt), Br. (S)  
BREILICH & STONE, *Trigonometry* (Laidlaw), Det., G.R. Pitt. (3-4), Sag.  
CAMERON, *Brief Trigonometry* (Reynal & Hitchcock), Br.  
DURELL, F., *Plane Trigonometry and Tables* (Merrill), Br.  
FREILICH, SHANHOLT, et al., *Plane Trigonometry* (Silver), Br.  
Spherical Trigonometry (Silver), Br.  
GRANVILLE, SMITH, et al., *Plane Trigonometry and Tables* (Ginn), Br.  
HART, *Plane Trigonometry* (Heath), Det.  
HARTLEY, *Trigonometry, Plane and Spherical* (Odyssey), Br.  
HAYES & LEVENTHAL, *Plane Trigonometry* (Globe), Br.  
*Plane and Spherical Trigonometry With Answers* (Globe), Br.  
KELLS, et al., *Plane and Spherical Trigonometry* (McGraw), Sy.  
LEVENTHAL & SALKIND, *Spherical Trigonometry* (Globe), Br.  
MALLORY, *New Trigonometry* (Sanborn), Dub.  
MILLS, ATKIN & FLAGG, *Plane Trigonometry* (Scott), Br., Spr.  
PASSANO, L. M., *Trigonometry* (Macmillan), Char.  
PATTERSON & HICKSON, *Plane Trigonometry* (Crofts), Br.  
ROBBINS, E. R., *Plane Trigonometry with Tables* (American), Br.  
*Trigonometry*, Pitt. (3-4)  
ROSENBACH AND WHITMAN, *Trigonometry* (Ginn), Pitt.  
SEYMOUR & SMITH, *Plane and Spherical Trigonometry* (Macmillan), Br.  
SHANHOLT, *Plane Trigonometry* (Silver), Erie  
WEEKS & FUNKHOUSER, *Plane Trigonometry with Four Plane Tables* (Van Nostrand), Br. (S)  
WENTWORTH, G. A., *Plane Trigonometry* (Ginn), San D., Spr.  
WENTWORTH & SMITH, *Plane Trigonometry and Tables* (Ginn), Br.

## TYPEWRITING

- ALTHOLZ & SMITH, *New Standard Typewriting* (Pitman), Br.  
BAUERNFEIND, RAGLAN, et al., *Code Typing* (Gregg), Br.  
BLACKSTONE, *Speed Typing, Intensive Course* (Prentice-Hall), Br.  
BLACKSTONE & YERIAN, *Typewriting for Personal Use* (Gregg), Br.  
BLANCHARD & SMITH, *Typing for Business and Personal Use* (Gregg), Br.  
*Typing for Business, One Year Course* (Gregg), Br., Buf. (2), Dub. (S), Sy.  
*Typing for Business, Two Year Course* (Gregg), Br.  
*Typing for Business, Advanced Course* (Gregg), Br.  
DVORAK, *Scientific Typewriting* (American), Br.  
ELDRIDGE, CRAIG, et al., *A First Course in Typewriting* (American), Br.

- GREGG, JOHN ROBERT, *Gregg Typewriting* (Gregg), Char., Det., G.H., Pitt., Sag., Spr., Wich.  
HAKES, *Typewriting Speed Studies* (Gregg), Br.  
HAINED, *New Typewriting Studies* (Ginn), Br.  
HAYES & MONK, *Comprehensive Typewriting* (Macmillan), Br.  
HODEL & PHELAN, *High Speed* (Rowe), Br.  
HOLLAND, *Speed and Accuracy Builder* (Rowe), Br.  
KIMBALL, *Kimball Contest Copy* (Gregg), Br.  
KORONA & ROWE, *Business and Personal Typewriting* (Ginn), Br.  
LESSENBERRY & JEVON, *80th Century, Typewriting* (Southwestern), Bo., Br., D.M. Dub., El P., Gall., Gr.F., Hart., N.O. (3-4), Pitt., St.Cl., Spr., Sy.  
REIGNER, *Business Papers* (Rowe), Br.  
*Legal Typing Practice Book* (Rowe), Br.  
*Standard Transcribing Guide* (Rowe), Br.  
*Typewriting Office Practice Book* (Rowe), Br.  
SMITH, H. H., *Typewriting Technique* (Gregg), Br.  
SMITH, *New Practical Course in Touch Typewriting* (Pitman), Br.  
SMITH & NEWMAN, *Typing for Radiomen and Telegraphers* (Gregg), Br.  
SORELLE, R. P., *New Rational Typewriting* (Gregg), Br.  
SORELLE, SMITH, FOSTER & BLANCHARD, *Gregg Typing* (Gregg), B., Br., Char., G.R., Gr.F., Hart., Hel., Nat. Pitt., San D., Sy.  
STUART, E. R., *Stuart Typing* (Heath), Br., Sy. (2)  
TIDWELL, *Advanced Speed Typing* (Southwestern), Br.  
WANOUS, *Statistical Typing* (Southwestern), Br.  
WEBB, *Webb's Simplified Typewriting* (Prentice-Hall), Br.  
WHITE, *Typing for Accuracy* (Rowe), Br.  
WHITE & REIGNER, *Rowe Typing* (Rowe), Br., Dub. (S), Spr.

## VOCATIONAL WORKS

- BEGHEY & SPANABEL, *Economic and Business Opportunities* (Winston), Br.  
BREWER, *Occupations* (Ginn), Br., Dub.  
BREWER & LANDY, *Occupations Today* (Ginn), Br.  
CARLISLE, *Your Career in Transportation*, (Dutton), Br.  
COHEN, GANLEY & GRADY, *Careers, The Life Career Book* (Thos. Nelson), Dub.  
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or without sound), educational booklets and pamphlets, educational games for children and simplified wall charts for Catholic schools and institutions. The personnel of Catholic Visual Education, Inc., is under the guidance of a religious educator and doctor of literature, Father Nicola Fusco.

The active lay Catholics who comprise the group are: a Catholic editor and graphic arts specialist, Alex F. Martignoni; a Catholic director of productions, with experience in the finest visual aids mechanics, Charles V. Martignoni; a Catholic teacher, writer and specialist in education, Rosella Linskie; a Catholic art director and experienced visualizer, Antoinette B. Walker.

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The complete service arranged by this group will supply Catholic educators with latest models of projectors and screens.

Charles V. Martignoni, head of the production staff, was formerly planning director and project director of many visual manuals issued by the government during the war. (S 2)

Greater simplicity and advanced performance are two advantages claimed for the new "Imperial" silent 16-mm. projector developed by the Ampro Corporation, 2835 N. Western Ave., Chicago 18, which is calling particular attention to its new swing-out-gate. This permits easy inspection and cleaning of aperture plate and pressure shoe, without disturbing the focus of the projection lens. Another convenient feature is the new cordomatic type power cord attachment. Only as much cord need be used as is required—no surplus cord on the floor to trip over.

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